

CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

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No. 45.

LEADING FEATURES.

Short Pastorates

Letters to the Book Lover

The Perfect Man

The Malay Race

A Hindu Tailor

*Some Present Day Hind-
rances to Foreign
Missions.*

Keeping the Faith

Published Weekly By THE
CHRISTIAN CENTURY COMPANY
358 Dearborn Street, CHICAGO

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A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

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Yet in the end all the songs will blend
In one harmonious strain.
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One must sing of the misty past—
Its dreaming and its strife;
Yet they will meet in a chord full sweet—
The marvelous song of life.
One must sing of the mountains;
One must sing of the sea;
One must sing us the song of love;
And one in hate's shrill key;
Yet all will rise to the blending skies
In one grand harmony.
Love and hate and compassion,
Sorrow and right and wrong.
Past and future and war and peace—
Rise in an anthem strong,
And all will grow, as they ebb and flow,
To life's unceasing song.
—Josh Wink, in "Baltimore American."

SHORT PASTORATES--THEIR CAUSES AND DISASTERS.



THE other day a well-known minister sent a letter, which was read at the service of installment for a new pastor in his own neighborhood; and this letter contained the striking prayer "that he may abide with you and be a blessing." There seemed to be much significance in the deliberate choice of those words "abide with you"; possibly that church had been suffering from a number of short pastorates, or the minister had arrived there after hurried pastoral experiences in several recent appointments; or perhaps the writer was thinking merely of the fact that so many churches and ministers are today suffering from the disease of constant change. Our Methodist brethren have come—not without painful discussion and considerable uncertainty—to extend the average period of their pastorates. But it is safe to say that the average Methodist pastorate was, before this alteration of law, not much less than the average pastorate in some of the other denominations. There are many churches which hardly know what it is to have the same man for three years, and many ministers who begin to become restless within that time and seek a new field.

What are the causes of this constant moving of pastors from place to place? It is safe to say that they are not to be sought mainly in the attitude of mind of the churches. There are few churches which do not dread a vacancy more even than the retention

of an unsatisfactory minister. The main causes, we believe, must be sought in the circumstances, ambitions and attainments of the ministers themselves.

In the first place, we must name, of course, the small salaries which are offered by a considerable number of churches. It is not easy to urge that a young couple with a young family should continue to struggle on at a salary of four or five hundred dollars or less, when there is a chance of an increase by movement to another field; and we suppose that as long as such churches exist they must be content with short pastorates. But this, of course, cannot be taken as really a legitimate reason for premature removals, when the salary has reached the point even of moderate comfort. Other motives come into play then and cause frequent changes.

We believe it is not a mistake to name as a second powerful cause of change the poor education of a large number of those who have been ordained to the Christian ministry. We would not for a moment insist that an elaborate and prolonged college and seminary training is absolutely essential in the sense that exceptional men cannot become great ministers without it; while we do maintain that for the health of the Church as a whole a thorough training for its ministers is essential. The large number of men who have rushed into the ministry with a mere smattering of superficial Bible knowledge, without deep wrestling with doctrinal problems, and almost no reading in the history of the Church, do, we believe, account for a vast proportion of the short pastorates which disgrace and weaken the Church. A man with such meager equipment cannot stand the strain of continual preaching to the same people. His ideas are few, his powers of expression are limited, his scope of illustration narrow, his human interests few and small, his vision of the divine unelastic and unsystematic. His people very soon hear all he has to say; he himself is soon aware that he has said it all. And then there is nothing to do but to ask the Lord to open up the way to a new field. We have heard of such an one, and believe there are many like him, who had obtained a smattering of information on certain Bible topics and who was able in his first church, over which he was ordained, to preach happily and successfully until his list of topics was exhausted—when he collapsed. That man could not possibly do any better in a new field than in his first, for in his first he had studied nothing new and went to his second with a sense of failure and without additional knowledge or wisdom.

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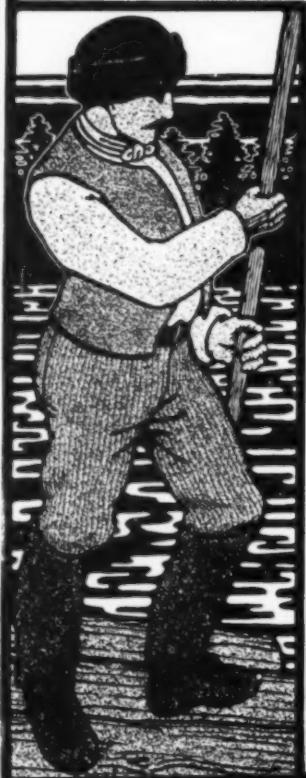
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The third main cause of frequent changes is to be found in a wrongly directed personal ambition. There is a place for ambition in the ministry. Every man

ordained to preach the Gospel ought to wish to do it well and to see large fruits of his labor. It is not wrong for a man to wish that he may have a wide scope for his energies and a wide field for his influence. But at this point the line between ambition as an inspiration from God and ambition as sent out of hell is not always easy to distinguish. Where a man's ambition dwells simply on the hunger for popular applause or for the exercise of personal power or for the gain of money and social distinction, it is a perverted and degraded spirit; and the minister swayed by this can never be aught but superficial in his work and restless in every place whose limitations from those points of view he soon discovers.

This brings us to the fourth cause of restlessness in the pastorate, which must be described as low views of the pastoral relation. That relation is one of the most beautiful, tender and deep within the experience of man. Nothing can exceed the value to a community of the presence in it for many years of a true and diligent man of God. As such an one looks deep and ever deeper into the meaning of his office and the opportunities presented to him of molding human character, his longing to stay with his people in order that he may do more for them will assuredly grow. The idea of leaving will be for him, not first the attainment of what is new, but the loss of what has become as dear to him as his ministry. His thought moves ever around and among the personalities whom he is striving to lead into the Christian life, whom he sees ripening every year for the great harvest day. A man whose heart is given to this divine office, whose imagination is permanently colored by all its glorious possibilities, is not the man who will wish to move from any place that he is in, or be unduly eager for promotion to any harder task and more awful responsibility.

It is impossible to exaggerate the disasters which are coming alike upon the ministry and the churches through the frequency of short pastorates.

In the first place, disaster comes to the minister. The man who leaves his work in a parish where he has a comfortable living and a good field at the end of two or three years, and whose subsequent pastorates are just as short, is making himself a shallower man with every change. That man simply does not understand what it is to be a pastor and teacher to a flock of human beings. It may be that at the end of three years he has begun to feel a little of the strain upon his intellectual resources and his energy as a student, and he thinks it would be a good thing to rest at the very time he ought to begin to work harder. It is when a man begins to feel the strain that his own opportunity for ennoblement and growth is found. To fail at that hour is to choose ease for service, weakness for strength, laxity of intellect for strenuous exertion and victorious acquirement. To remain at that point, to make out new lines of work, new subjects of study, is to have a regeneration of the mind and a reopening of the intellectual and spiritual life. There are men who began well, with good training and something of the student habit, who have gradually lost that habit and lost, therefore, the alertness of mind, the clearness of thought, the depth of spiritual insight which they might have had, because rather than win this at the price of toil they have chosen the lazier method of going from church to church.

And the churches which have the misfortune of getting a succession of short pastorates are the weaker for that experience. It is only after a man has been years in a place that his personality and his teaching

begin to tell upon the community. It is only then that he begins to be one of them and not a stranger. Then, when the little children he has baptized are beginning to speak and to grow up under his teaching, when the boys are becoming young men and are beginning to trust in his constant interest and his wise advice, when the households have welcomed him in their days of joy and have begun to associate him and his face and name, his voice and words, with the most sacred memories of their lives—it is *only then* that the man of God begins to be a true pastor, to have that control and influence over the lives of his people which make him an effective minister of God. This being so, think of the results which flow from constant changes! The name of the minister ceases to be sacred; the flock is being starved and knows not why, or knows only in the persons of its wiser members; the young have no personal attachment to the minister—he is more like a commercial traveler who calls in for a little business and is off again. The whole spirit of the church, even when its organizations are outwardly maintained, is poorer and weaker. It cannot possibly glow with divine blessing. These experiences depend more largely than we know upon the conception which a church forms of that office through which so much of the Spirit of God is interpreted to them and the influence of God reaches them. And no church will ever hold a high conception of that ministry whose ministers have come and gone, leaving, like our morning paper, only a blur of petty sensations behind.

LETTERS TO THE BOOKLOVER. MR. HALL CAINE'S "THE ETERNAL CITY."

MY Dear Friend: There are certain writers of our day concerning whom the Christian public holds a very uncertain judgment. The rumor that they deal with delicate matters in an indelicate way is sufficient to condemn them in the eyes of many, who yet are not prepared to maintain that the deeper questions of human morality must not be discussed in narrative form. Among the writers who have made a strong impression upon the public and are also regarded with this vague dread by many good people is Mr. Hall Caine. I confess to having suffered, as so many others have, from the disagreeable taste which some of his writings leave in one's mouth. He reminds me in many ways of the effect produced by his more distinguished contemporary, Mr. Thomas Hardy. Both of these writers have written books which deal with narrow phases of a narrow rural life. The one has described a small section of southern England and the other has set his stories amid the beauties of the Isle of Man; and both have confined themselves almost entirely, within those limited scenes, to human beings of the poorest type. Hardly one of their characters is a worthy representative of the higher morality, hardly one has any worthy view, even for a rustic, of religious experience. They are all the creatures of greed and physical appetite, whose very noblenesses are attended by irredeemable moral contaminations.

One could not but acknowledge the great power of Mr. Hall Caine as a creator of exciting plots and a delineator of intense scenes and a vivid setter forth

of strong and lurid passions. But one arose after the conclusion of his earlier stories as if released and glad to flee from an evil fascination, glad to go back to the healthfulness of even ordinary society, to meet men who were not ready to murder their brothers and women whose love had something of heaven in its heart. In his last work, "The Eternal City," Mr. Hall Caine continues the happy movement begun in its predecessor, "The Christian." He has left the narrower range of rustic brutalities and lubricities for the vaster problems of society and the religious world. He begins to touch, even with uncertain fingers, the powers of the world to come, and to describe, as seen still through a veil, some of the realities of the Christian experience.

"The Eternal City" is, of course, Rome. The problem is a complex one. It is that of describing Rome as the birthplace of the new social order, for which Mr. Hall Caine with a poetic instinct feels the deep soul-yearning of his generation. In no other city, he says, could he find the conditions that seemed to promise a rapid solution of the imperious problems concerning the relation of the masses to governments and potentates. The central figure of the book from the artistic or literary point of view, is of course "Roma," the beautiful young girl, half English and half Italian, whose fate it is to stand between the contending forces of the past and the future. The evil forces of a selfish, relentless and grinding government are embodied in Baron Bonelli, the powerful minister of the interior, under the Italian king. The hope of the future is summed up in the personality of David Rossi. If Bonelli is really, as it is said, an intentional portrait of Crispi, the great Italian statesman, Rossi is in large measure inspired by the heroic and pathetic figure of Mazzini, the brilliant Italian prophet and dreamer. Rossi is represented as an anarchist of a peculiar type, who proposes to break down governments in order to replace them by a broader government of the people and by the people. But he is no revolutionary of the violent type. He has got his inspiration from Christ, would fain remold society on lines suggested by the spirit and teaching of the Lord's Prayer, and believes firmly that physical force must not be employed, even by a down-trodden generation, to secure its rights. How nobly he clings to this creed, how dreadfully he is tempted to shed blood, how fiercely he fights in his own soul for the ideal, how hopelessly he is entangled—being misunderstood and misrepresented as a bloodthirsty insurrectionary, in the very hours when his whole manhood was concentrated upon the task of preventing bloodshed! His love for Roma becomes at once his glory and his defeat, his comfort and his despair. All this is described with nervous energy, and sometimes thrilling power.

You will find one of the most fascinating elements in this interesting study to be Mr. Hall Caine's daring picture of the Pope. The doctrine is developed through several most interesting and original scenes that the Papal claim to territorial dignity is a great hindrance to the universal authority and influence of the Catholic church, and as a side issue it is somewhat fiercely contended that the use of the confessional is also an abuse of human relations which helps to perpetuate social wrongs. How the Pope in this story becomes convinced that he must lay aside earthly ambitions, even for the church, and lead it out in the simplicity of its faith to bear its direct witness to the eternal Lord, and how extensive and surprising is the religious and social result of this action, you must find out from the book yourself.

Mr. Hall Caine has undoubtedly written a strong book. What is disagreeable in it he may perhaps be able to defend as being part of the whole situation, and as being described as carefully and simply as possible. His hero, David Rossi, is indeed a visionary, and the program which Mr. Hall Caine works out is, of course, unpractical. His descriptions of the Pope will offend his Catholic readers. And yet, after all such criticisms have been frankly made, there remains the significant fact that one more man of independent mind in our day, seeking for the field that interests the largest number of readers, and the direction in which they look for the most powerful teaching, selects the central problems of society for investigation; and there follows after this the further significant fact that such a student of central human problems finds their solution bound up with the history of the church and dependent upon the clearer understanding by man of the mind of Christ. Over all defects of the book these facts stand out and mark it as one more powerful witness to that which we of the evangelical faith seem nowadays to see so strongly, that in the religious life lie those forces which are changing and will yet more profoundly change the face of the world.

I am yours faithfully,

A BOOKMAN.

NOTES AND COMMENTS.

Exit Czolgosz.

Leon Czolgosz, the assassin of President McKinley, has paid the utmost penalty of the law. He went to his death sullen and defiant, saying, "I am not sorry for my crime." He showed no sign of fear. He refused to see the Polish priest who was in attendance. He had by baptism been made a member of the Roman Catholic church, but it is said that "he never practiced his religion, and as an anarchist denounced all its tenets." There is something very impressive in the swift yet unhasting way in which the law bore the assassin to his doom. There were no sensational accessories; no opportunity to pose as a hero or as a martyr. Fifty-three days after he had committed the foul deed he is placed in the electrical chair; a few seconds and life is extinct; his body is then thrown into an unmarked grave, and within a few hours is dissolved with quicklime. An ignoble end, befitting an ignoble deed. He will now pass out of the thoughts of men. "The memory of the wicked shall rot."

Lynching a Form of Social Anarchy.

Another of those lawless outbreaks which causes the American people to blush for shame has occurred in Washington Parish, Louisiana, where the lynching of a negro ended in a race feud in which three white men and twelve negroes were killed. Lynching always defeats its end; it brutalizes and debases, and excites to deeds of violence. As a form of social anarchy the utmost power of government ought to be invoked to punish it, and to stamp it out. It is gratifying to know from the statistics which have been preserved that, despite appearances to the contrary, lynching is on the decrease. The total number of persons lynched in the last twenty years is 3,130. Of 2,516 persons slain by mob law since 1885, fifty-one were women and 2,465 men; 1,678 were negroes, 801 white, twenty-one Indian, nine Chinese and seven Mexicans; 1892 marked the high water mark, and the total for that year—236—has appreciably decreased during recent years. "Those who seek to uphold lynch-

ing in the South," remarks the Philadelphia Public Ledger, "do so on the ground that it is chiefly a punishment on those who commit grave crimes against women; but the figures published do not bear out this contention. Of more than 1,700 lynchings between January 1, 1885, and January 1 of the present year, only 602 illegal executions were for this form of crime. The remainder were for murder, thieving, politics, unpopularity, and generally bad reputation."

Union in Sunday School Work.

Among the agencies which are working in a quiet and effective way for the unification of the people of Christ are the Sunday school county and state associations. At those gatherings divisive questions are kept in the background, and practical questions touching the advancement of Christ's kingdom among the young are considered. The churches that keep aloof from this work suffer inconceivable loss. Dr. Jesse M. Hurlbut, the well known leader in Sunday school work, says: "Show me the county where the schools are in closest touch with the interdenominational work and I will show you the best schools."

Closing of the Buffalo Exposition.

The Pan-American Exposition has come to an end. It marked a stage in the nation's progress, and although its balance sheet shows a deficit of over four million dollars, yet it is pronounced a great artistic and educational success. Its most outstanding feature was its wonderful electrical display; the harnessing of the Niagara Falls and the utilizing of its power for this purpose being one of the great achievements of the century. The Buffalo exposition will always be connected in the public mind with the dark tragedy of the President's death, but as it passes into history its value to the common weal will become more and more apparent. To those who beheld it the memory of the electrical display of the "Rainbow City" will remain a joy forever.

Plans for Social Trusts.

At a tecture under the auspices of the Men's Community Club, given last week at the Chicago Commons, Dr. W. H. Tolman, secretary of the League for Social Service in New York, presented a plea for a closer communication between the organizations which are working for the betterment of the working classes.

He pointed out what the men of the old world and of this country are doing toward the improvement of social conditions. His remarks and the views shown gave a clear conception of the development in the social revolution.

"Great social changes have already taken place," he said, "and others are to follow, attendant on the substitution of the factory system for home industries, the redistribution of population and massing it in cities, the creation and concentration of capital, the organization of labor and the like. Society is gradually gaining self-consciousness, that is, it is becoming aware that its life is one, that its members are members one of another. We need, therefore, a social clearing-house, and to supply this need is one of the chief aims of the League for Social Reform."

By the use of the stereopticon Dr. Tolman showed the development which has been made in recent years in the housing of the working classes and in the improvement of their social condition generally. He

also showed the directions in which still further advance can be made through the co-operation of labor and capital.

CHICAGO NOTES.



PROF. EDMUND J. JAMES of the University of Chicago has thrown out a challenge to the citizens of the Seventh Ward by offering himself as a candidate for the City Council. It is to be hoped that the challenge will be accepted. Reform in civic affairs must come largely by displacement, and it is an encouraging sign to see busy men of intelligence and capacity willing to serve as aldermen. Prof. James is a recognized authority on municipal government, and his election to office is, in the present condition of affairs, a consummation devoutly to be wished.

Dr. H. W. Thomas has resigned the pastorate of the People's church in Chicago to devote his remaining days to a new movement called The People's church of America, for the furtherance of which a friend has given a million dollars. The Rev. Frank Crane of the M. E. church of Hyde Park has been chosen as Dr. Thomas' successor, and there is little doubt of his acceptance. The choice is in all respects a happy one. Dr. Crane has elements of popularity which will fit him to minister with acceptance to the mixed and motley audience which assembles for worship in McVicker's theater. He is too excessively individualistic to draw well in denominational harness, and must always have been a thorn in the side of presiding elders and bishops. He is a free lance and fights in light armor. He is not weighted down with theological lore; but he knows men, and is in thorough sympathy with modern thought and life. His strength as a speaker lies in his pungent wit, his gift of epigrammatic utterance, and his wholesome humanitarianism. There is nothing clerical about him. He resembles a man of the street, and his off-hand, debonaire, and sometimes reckless way of saying things is to an average audience very attractive. He will keep up worthily the traditions of the People's church; and will be a power for good in the life of the city.

The retirement of Dr. H. W. Thomas from the leadership of the People's church, to which he has ministered for twenty-one years, removes from the pulpit of Chicago one of its most marked figures. Dr. Thomas was deposed from the Methodist Episcopal church in 1880 for teaching doctrines contrary to the church standards, especially as pertaining to the final destiny of the wicked; he clinging to "the larger hope" for which Tennyson pleads. His friends rallied round him and formed an independent church, which has grown until it has become an important factor in the city's life. His sympathetic nature and catholic spirit have made him a general favorite with the unchurched. Seldom have the bitter experiences of his early years dropped gall into his speech. He has gone on through the years speaking his message and doing his work in his own way. He has been a friend of the newspaper reporters, for whom he had always a kind word, and to this is to be attributed in a large measure the publicity which he has enjoyed. He will now become pastor emeritus and will, as heretofore, interest himself in social and civic reform.

CONTRIBUTED

IT IS ENOUGH.

It is enough, if, at the close of day,
Thou, resting wearied limbs, canst truly say,
"I have walked humbly with my God this day,"—
It is enough.

Though failure, oft-repeated, dim the light
Of high resolve, wherewith thy youth was bright,
If each fresh morn thou gird thee to the fight,
It is enough.

Though hopes which make the world seem half divine
Fade in thy clasp and suffer slow decline,
If thou for others' hopes exchange thine,
It is enough.

Though thou hast longed in vain to find a friend
Whose glance thy heart's sore loneliness can mend,
If thou hast loved thine own unto the end,
It is enough.

Though death should come ere half the projects vast,
Which seemed thy life's breath, into form are cast,
If without wrath or fear thou breathe thy last,
It is enough.

And when the Dark shall flee before the Day,
And God shall comfort thee in his great way,
Then thou at last in utter peace shalt say,
It is enough.

—Dorothea Hollins.

THE PERFECT MAN.*



HE old and stubbornly fought battle between idealism and realism in art and in life is largely due to confusion of meaning about what the two words at their best stand for. De Quincey said he was seldom disposed to meet any sincere affirmation by a blank unmodified denial, since all errors arise in some narrow, partial or angular view of truth; and this is certainly the case in the long quarrel between idealism and realism. They often have to state their side in an extreme form to counterbalance each other's exaggeration. When idealism is looked on as the home of all vagrant visionaries, and sets its seal on every vague romanticism, and every unintelligible speculation, and every vapory mysticism—all with the one essential qualification of being absolutely unhampered by facts and unrelated to life—it is natural to expect the protest, which impatiently pushes aside the nebulous, the occult in all its forms, all traffic with mystery, all that sounds like rhapsody to the cold ear, all "striving to attain by shadowing out the unattainable." The transcendental is dismissed, as either the self-delusion of the dreamer, or the deceit of the charlatan. Realism asks for definiteness of conception, and for precision of statement. It pins us down to the crude, naked fact. It has no sympathy with the inexpressible and the undefinable—if there are such things they can be let alone. Its great virtues are intellectual veracity and lucid, accurate account of facts. Let us see the

thing as it is, and if it has to be described or painted, let it be done as it is seen. This appears a very reasonable demand, and seems to settle the question at once on the side of realism, but the demand which looks so simple only brings the difficulty into focus; for two men do not see the same scene alike. Art is more than transcription, as realism declares—it is interpretation; but even if it were only transcription, no two men could make the same transcript. Fusili, painter and art critic, said he only wished he could paint up what he saw. The same thing will appeal differently to different people according to capacity, sensibility, experience. One may look on a flower with the eye of a florist, another of a market-gardener, another of a botanist, another of an artist. William Blake saw angels amid the swaying corn or nestling in a tree. A scene, which is dull and uninteresting to the listless eye, may be transformed by a touch of creative and interpretative imagination, as James Smetham says Gerhard Dow threw a glow over our very pickled cabbage.

Wordsworth in his introduction to his "Ode on Immortality" tells us how impossible it was for him to disbelieve in the spiritual, because of the immediate sense he had of the indomitableness of the spirit within him. So exalted sometimes was his thought that he was often unable to think of external things having an external existence at all, which is ever the pitfall of idealism.

"Many times," he says, "while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjection of an opposite character." The experience is a common one, though not perhaps in the same form, or with the same vividness, yet in some kindred way; and the sceptical mood, which follows in later life and is inclined to limit reality to the material, is also a common one. To the eager soul entranced by the splendor of a great ideal comes a moment of disillusionment, when a cold hand is laid on his pulse, and a curtain seems drawn over his eyes, and sadly he can say—

Whither is fled the visionary gleam?

Where is it now, the glory and the dream?

We see the tragedy being enacted every day in the young man, who began the world with fresh enthusiasm, being subdued to the level of his environment; and worst of all, unlike Wordsworth who deplored the change, sometimes he looks back with shame or contempt to his first high thoughts. To be sorry that the vision faileth is a nobler state than to deny that there was a vision at all. When the reality seems so different to the vision, and the lack-lustre eye no longer sees the flaming of the advent feet, the temptation comes to deride the past. This stage of something like disillusionment seems almost inevitable, and should be accepted as a part of the discipline of life, as a call not to renounce the ideal but to make it truer and larger. Moral life, the life of tempted beings capable of falling and rising, of doubting and believing, involves this process, which to so many brings disillusionment at least for a time. It is the great test of life, trying of what stuff it is made; and its full purpose is achieved when a man is sent back to his life with a sweeter, more patient humility.

Idealism, in spite of the disasters that overtake it, is indestructible in man, and the high claim made by many today on behalf of culture is but another proof

*From Culture and Restraint, by Hugh Black, just issued by Fleming H. Revell Co. By permission of publishers.

of this. They are attesting to the innate faith of man in his destiny. The ideal, which culture sets before itself of a perfect man—a full-grown, finished, complete man—lies at the heart of the race. A yearning for some unattained perfection is the root of all human progress. Even if it be illusion, even if man be haunted by the dream of a past that has never been, tortured by the vision of a future that will never be, it is only a witness of the truth of the unquenchable thirst of man for the infinite. It is as if he knew that he once dwelt in Eden, and can never quite adjust himself to any other imperfect environment.

It is this discontent, born of the sense of weakness, of failure, of imperfection, of sin, which is the spur to all endeavor and the inspiring impulse of life.

"In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed perfection."

Culture, which aims at complete self-realization and seeks to produce the finest results possible from the human material at its disposal, has as its inciting motive an ideal, however shadowy, of the perfect man. It looks beyond the conflicting details to an end, which will bring into harmony every section of life.

If the spiritual side of a man's nature be undeveloped, he is not truly full-grown. Since the ideal is a complete development, full culture must mean that no part of the being of man will be overlooked, and to leave out the spiritual is like Hamlet with the part of the Prince of Denmark left out. It makes no difference to the argument, whether we call the spiritual qualities only the finer attributes of mind or not. If the ideal implies spiritual communion with the divine (as it does both in St. Paul's thought and in Plato's), a man without it remains a case of arrested development, with shrunken soul, never reaching complete manhood, never attaining the true balance and fulness of life.

Further, there is the region of morals, the need of an enlightened conscience and a disciplined will. This culture of character must take precedence of the finest culture of mind. Not even an exquisite taste for the fine arts and an infallible judgment of literature can make up for a life that is undeveloped in other lines. Such aesthetic attainment cannot save a life from failure, when there is at the back of it a weak character. Charles I. was a man of taste and imagination and even intellect, with great knowledge of art, and a genuine love of literature. His collection of paintings was admired throughout Europe for the fine taste displayed in the selection. When a captive awaiting judgment, he devoted hours daily not only to Bishop Andrewes, and Hooker's great book, but to Tasso, Ariosto, Spenser's "Faerie Queene," and Shakespeare. Yet he was of flighty, and confused, and perverse brain, and was anything but a wise king. He never seemed able to accept facts, signs of the times, and staggered on to his doom blindly and stupidly.

Finally, the perfect man must have a life above sense and time, rising, as in Plato's ideal, from fair forms to fair practices, and from fair practices to fair thoughts, and from fair thoughts till he touches the infinite region of spirit. Without this higher culture, life must remain one-sided and disproportionate, without the depth and richness of a complete nature. Thus step by step we have risen to the insistent demand of religion, which claims to cover all the ground, consecrating every power and capacity, that they may be used for a higher purpose than even their own best

perfection. Religion admits the truth and the duty involved in the æsthetic ideal, but transcends that truth with a deeper truth, and includes that duty in a wider duty still. What that is we will seek to discover in the Christian Solution, after we have considered the rival method which opposes self-culture by self-restraint.

THE MALAY RACE.

HERMON P. WILLIAMS.



ESCHEL divides mankind into seven grand families; Blumenbach names five; Latham finds but three. So it seems that types of men and civilizations merge into each other by ill-defined gradations. In the lack of agreement among more scientific ethnologists, we may advert to Paul's one-family theory, for "he made of one every nation of men for to dwell on all the face of the earth."

But on the basis of physical characteristics, customs, arts, and language, the Malays are worthy to be placed in one grand group by themselves. They are quite distinct from their Papuan neighbors to the south; and with just as little reason ought they to be classed with their Mongolian neighbors on the north. They are a brown-skinned race, of less than average height, with straight, coarse, black hair and scanty beards. They have high cheek bones, and a tendency to flattened noses. Their eyes are set horizontally, though an oblique tendency frequently shows the presence of Chinese blood.

Where the primitive home of these peoples was centered is a matter of some conjecture. Madagascar and southern Asia have both been named as such. Many tribes have traditions that Sumatra was the seat of their ancient dynasties. Certain it is that now we find the race widespread over the eastern seas. Three tribes of the Malays live in Madagascar, Celebes, Sumatra, the Malay Peninsula, the coast land of Borneo, and the Philippines are theirs. They have peopled the Polynesian islands, and have mingled their blood with the Papuans in Micronesia. Many islands whither these Malays came were already inhabited by the more primitive Papuans, the South Sea blacks. Wherever the black and the brown races came into contact, the latter proved the more vigorous, the former gave way. In the Philippines, it is true, the black (Aetas) first dominated the invaders; but were afterwards defeated by them and either enslaved or driven back into the mountains. This Malayan conquest occurred more than four centuries before the Spanish discovery; though about the time of Magellan's voyage the most southern islands of the archipelago had received fresh incursions of Malays from Borneo. The chiefs of these last migratory expeditions became the sultans of Sulu and Mindanao.

The old-time excursions of the brown race, searching out new islands, braving hundreds of leagues of unknown seas in frail open boats and conquering ferocious savages, illustrate the daring of which the race is capable. They could recklessly sport with the cruel breakers on their surf boards; or could maintain the hardy piracies that made the Moluccas and Sunda Straits historic bogies to Oriental trade. Among themselves their relations were far from tame. Until recent years the Gadannes of Luzon annually armed themselves to increase their trophies of war,

when the "fire-tree" was in bloom. Traditional history in Celebes distinguishes native princes as "the throat-cutter," or "he whose head was cut off;" or "he who ran amuck;" or by some equally fierce description.

In most of the tribes the brown man was romantically independent and proud. He had his kris or dagger by his side, ready to avenge every insult. But he preferred to fight men of other tribes, and toward his own family was ever kind and affectionate. His village was rather democratic in its social life, but for counsel or war possessed its acknowledged headmen. Greater chieftains united these smaller communities under feudal bonds.

Perhaps the failure of the Malay race to advance in civilization may rather be explained by its geographical distribution than by any theory of its inherent worthlessness. Their lands are marvellously fertile and yield sustenance for man without his labor. This has been the Malay's misfortune, for the need to work is the best spur to progress. His island homes were too far separated one from the other to lend the incentive of domestic competition, and too uniform in abundance to invite the play of commerce. His dominion lay eastward, away from energizing contact with the Mediterranean races, and but little acquainted with the vigorless culture of southern Asia. It is true that Chinese and Indian traders visited his coasts, and their refinement was more or less imitated, and they mingled their blood with his. But neither Oriental art nor trade gave sufficient emotions or lasting ambitions to elevate any considerable community.

The Portuguese followed Da Gama around the Cape of Good Hope, invaded the Malayan islands, and established settlements. The Spaniards came also when Magellan had pierced the region from the eastward. Then the Dutch sent out their ship-loads of merchants and governors; and England entered the arena for her share of the rich East Indian trade. The course of three centuries has seen some considerable improvement in the conditions of those islands most carefully governed. Order has taken the place of barbarous tumults, agriculture has been encouraged, and other industries fostered. European manners and culture have been engrafted quite successfully among a limited class. But even in Java, which some say is ideally governed—for a tropical colony—all that has been done has not incited in the race an independent genius. Commercial civilization has given them some veneer, but no spontaneity.

If we may judge from what little history is available of the Malay people, it is apparent that religious causes have been the most powerful to affect them. This is not a peculiar thing; it is true in noting the life of all peoples. But it appears more solitary in Malay history, and is none the less suggestive that the truest way to civilize them is to Christianize them.

Their primitive religion was spirit worship. They had idols and priests and abundant superstitions, but no elaborate cult. This last fact was quite natural considering their segregation and fierce inter-tribal jealousies, yet the strongest universal sentiment among them, a guaranty of such social order as they had, was religious. Its best known illustration was the *tabu*—a religious consecration enforced by temporal and eternal pains. Captain Cook on Hawaii and Bishop Patterson on Nukapu, in dying as victims of the *tabu*, also witness the religious nature of a custom that actuated and controlled the brown peoples of the Pacific islands.

The race has taken kindly to religious teachings advanced in their midst. Nor can they be charged with religious fickleness in this; rather, the contrary is true. Three times in their history have large numbers of the race been transformed by religious propagandism. The first was when the wave of Buddhism swept down from India in some ancient time. The magnificent ruins of Boro-Boedor and Brambanam in Java—one time temples great and beautiful, replete with wonderful carvings—are monuments of this era of order, enterprise and art under the inspiration of a higher order of religion. Then, four centuries ago, the Mohammedan religion, introduced from Arabia, established itself in Java and eastward. Though inspiring no great temples, it certainly gained a tenacious hold upon its adherents. Finally, Roman Catholicism came to the Philippines. It was a far grander religion than the other two. It gained sway over six millions of the people and transformed their customs and ideals. They became peaceful and docile. They were led to build great churches and to join in elaborate forms of worship. Many attended schools and pursued lines of Occidental culture. Best of all, they have been awakened to indigenous and coherent ambitions for the privileges of manhood, and have so caught this spirit of Christianity that they can no longer be repressed by superincrustated theological superstitions or civil despotism. The finger-posts of Malay history indicate the capacity of the race for a self-sufficient civilization. And just as truly does it appear that religion, the true religion, the Gospel of Jesus Christ, must be the efficient cause to accomplish this.

A HINDU TAILOR.

GEO. W. BROWN.



HAVE just had some more experience with a dirzi, or Hindu tailor. Few beings are calculated to be more exasperating. There is a customary price to be paid for the making of each garment of ordinary wear, but when your dirzi comes, presuming on your ignorance of this fact, he always asks from 50 to 100 per cent more than he expects to get. If you are posted about prices, you do not give in to him, but after an indefinite period of necessary haggling you conclude a bargain with him. Perhaps it is a suit you want made. After diligent inquiry you find out how much goods will be necessary. Then you go out to buy the materials. You do this because you have heard of the ways of dirzis, and have learned that it is necessary to see every piece of goods which goes into your suit. I will pass over the purchasing with few words. Did you ever undertake to buy everything that goes into a suit, just a common black suit to wear on Sundays? There is the cloth, and linings of many kinds, canvas, buttons, padding, thread, silk twist, and other things too difficult to remember. Before you get through you think that the suit, like the wearer, is fearfully and wonderfully made.

At the appointed time your dirzi comes to cut out the suit. First he examines everything you have bought, and, to your dismay, you find that about half the things you have bought won't do. The lining is wrong, and the canvas you bought is the kind used in ladies' dresses, feminine gender, therefore, and you will have to get other. Now he wants a pattern to cut out by, but you do not carry a stock of patterns

with you. He knows nothing about measuring, and making the suit from his figures. At length you produce an old suit, and ask if he can make it like that. After a critical survey he says he can, but you must get another yard of goods, you didn't buy enough. You explain that you got just what he directed, but he replies that he was talking about another kind of suit. He makes a motion to wrap up everything to take to his shop, but again you exercise your knowledge of dirzis and tell him he must cut out the goods here. For there is a story afloat that dirzis take tribute of every piece of goods which passes through their hands. So he proceeds to mark out the suit, after much grumbling. Sure enough, when he is about through, you find out that you must get more goods. You are helpless. But your wife (bless the women, what could we do without them) makes him mark out everything over again, and superintends it herself; so the cloth is sufficient. Then he enumerates a lot of things that go into a suit, and which you never heard tell of, and wants to know if they are to be left out of yours. Of course you must depute him to purchase them, although you know he will charge you just double for them. But you are helpless. Your only consolation is that the cost of them will be small any way.

In due time the suit comes and you try it on. Inasmuch as you furnished the goods, he was very liberal in the matter of seams, and consequently every garment hangs limp and loose upon you, being several sizes too big. But he will sew it over again, being a very patient man, and at last being tired of trying it on and weary of seeing the suit, you tell him it will do, and take it, though it does not fit and never will. When you go to pay him he suavely explains how this and that piece of lining was too small and how he had to spend money to buy enough to make up the deficiency. You don't know whether this is true or not, but you must give him the benefit of the doubt, and pay him what he asks, or your conscience may dig you at some future time.

If he makes shirts for you the neckbands are two inches high and the back of the shirt as many inches too narrow. He makes the bosom three inches too short. Any garment light enough in color to show dirt easily looks as if it had been used to dust the tools in a blacksmith shop. No matter how large a piece of goods you give him it is always "cumti," that is, too small.

But he has good qualities. He is very patient, and will take anything to his dirty shop and try again and again to get it to fit, though it may become worse each time. He doesn't charge much for his labor. If you want him to work at your house he will do so for 25 cents, or even less, a day. If he is dishonest and untruthful, he is just like his fellow countrymen. He has been brought up under a false religion, based on lies, and maintained by lies. He and his ancestors have been deceived, often oppressed, for generations, and have come to believe that guile and trickery are necessary to their existence. So we must remember these things and be patient with them, trying to teach them the better way.

Landour, India.

'Tis worth a wise man's best of life,

'Tis worth a thousand years of strife,

If thou canst lessen but by one

The countless ills beneath the sun.—Sterling.

SOME PRESENT DAY HINDRANCES TO FOREIGN MISSIONS.

H. L. MARSH.



THE panic of 1893 and the hard times following will not account for the accumulated debts of mission boards. Revival of business has not brought equal revival of gifts. The intense earnestness in foreign missions which characterized church life earlier in the last century does not affect a large portion of the church now. The few are deeply interested, many are lukewarm, some are bitterly antagonistic. That such is a fair statement of fact we believe few will deny. Some deplore, while they see this condition.

Gifts to educational and eleemosynary institutions have been far larger for some years than those to the church at home or abroad. Does not this imply a changed belief on the part of some as to what is the surest method of benefiting the most people? Some are sorry for this because of what it means; why is it so?

Some one has written lately: "An age of critical research is not an age of great preaching." Research may not shake the foundations, but it seems to many to do so. For a time it militates against deep and powerful convictions. Great convictions make great preachers.

One hindrance to the work of missions is the aroused alarm of the adherents of the old religions on mission fields. What a great stir there has been in recent years in Japan, China, India! Buddhist priests are making strenuous efforts to rouse their followers to a sense of the danger to the ancestral faiths. In China, the Boxers are one class of many that are trying to arouse persecution of the Christians. The suppression of the Emperor, the assumption of power by the Dowager Empress, the connival at extermination by those in authority, are all said to be parts of the same movement.

Though the comparison of faiths at the Parliament of Religions was claimed by many Orientalists to show the superiority of their religions to Christianity, it really opened the eyes of all to the world-claims of Christianity. It showed it to be the all-conquering religion. It showed that Christianity is the religion of the nations which are becoming more and more dominant. This knowledge has led to a great revival, or efforts at revival, among the ethnic faiths. They may be expected to make a final struggle. The revival of Catholicism to repel the advance of the Reformation was a similar phenomenon.

It is little wonder that the dissemination of Western ideas should alarm the despotic governments of the East. American schools in Turkey have sent out hosts of young men imbued with the spirit of Gospel liberty. Because of their intelligence, they have taken commanding positions. The Sultan needed them; the small principalities, becoming independent, needed them; places of trust and commanding influence needed them. Their ideas, so subversive of decadent customs, were forgotten or unknown by those who wanted to use them. Robert College has furnished many of these molders of thought and policy in Servia, Bulgaria and elsewhere. No wonder the Sultan is becoming

alarmed. What the "Powers" prevented in a craven desire to preserve the balance of power, missions have been accomplishing by the quiet methods of erosion. He has seen bit after bit of his territory taken from his grasp.

No doubt the reactionary policy of China for two years past has been due to the same cause. It is seen that missionary efforts are inimical to tyranny. Western ideas are loosening the bonds of China's conservatism. Non-Christian, or non-missionary, foreigners in China have—by rash, cruel treatment of the Chinese—provoked the outbreaks. Yet the idea that something must be done to keep out aliens has taken strong hold of the Chinese mind. This trend ought to be a source of gratification to Christians, for it is convincing proof of the good results of mission work. But this roused opposition must prove a temporary hindrance. It will call for more heroism in meeting persecution, renewed consecration and increased sacrifice. Those who go will need to meet these changed conditions; those who send will do so only as they hear this new call of God. Whatever an uneducated missionary force, unsupported by systematic giving at home, may have been able to do in the past, it has no place in this new work. Present conditions are not calling for that class of workers. Men thoroughly equipped intellectually, familiar with modern thought, fitted to be real leaders, such only are able to meet the trying demands. They are ready; the Church should send them.

A low ideal of Christian living is another hindrance. It operates at home to stifle the sense of responsibility, to increase love of luxury and ease, to foster commercialism. It operates abroad to lessen desire for a new religion. The standard of living and giving is higher in some foreign mission churches than it is in the home churches. Chinese Christians in California are putting to shame their American fellow believers in their self-denying zeal for the furtherance of the Gospel. Those put in trust with the Gospel all their lives, who have knowledge of what it has done for England and America, seem not to prize it so highly as do those who have just found it the power of God unto salvation.

We do not forget that the greed and vice of the un-Christian in Christian lands have always been an obstacle to mission work. To-day the vicious, cruel and unnecessary permission of evil by the strong Christian nations is a tremendous hindrance to the spread of the Gospel in the weaker nations. American liquor in the Philippines and in Africa, English opium in China, are instances in point—cruelties for which God will surely require blood. The standards of morality among Christians will be known in lands not Christian. The world is all living near neighbors; China can look into our back yard.

A third hindrance to missions lies in some false inferences from the evolution theory. There is not here expressed doubt of the truth of the theory; the contention is that it has been worked too hard. An opportunity to note its effects in the concrete for a few years showed these results: Lessened respect for the Word of God, destruction of interest and faith in evangelistic efforts, loss of sensitiveness to moral considerations. This will suggest some ways in which the unwarranted inferences from the evolution hypothesis have become a hindrance to missionary effort. The upheaval in the long-received foundations of philosophical and theological belief which have followed acceptance of this theory has shaken the faith of some. Some have lost faith in evangelical religion; some have built their

faith on a re-built basis. Theological unrest may lead to stronger faith, but its immediate effect is frequently to cut the nerve that reaches the heart and the pocket. So, in some minds, this theory has led to the abandonment of biblical (I use the word advisedly because of lost regard for the Bible) ideas of sin, salvation, and responsibility. It has led to the substitution of culture for the New Birth, minimized the guilt of sin, ignored or denied responsibility for the man on the Jericho road. Instead of growth in grace by feeding upon Christ, it urges cultivation of intellect by scientific and literary study. It has no place for a sudden transition or transformation, but counsels growth by methods of cultivation. It would lift men in the mass rather than lift the mass by transforming the individuals which compose it. It assumes and asserts that debased peoples must have ages in which to grow into civilized nations. It denies the possibility of a "nation being born in a day."

Squarely athwart this inference—for such only can we suppose it—lies the fact of the complete and speedy transformation of some of the islands of the Pacific. Cannibal peoples have in a few decades become Christian men and women, living after the principles of Christ, performing the duties of Sabbath-keeping, family worship, industry, charity, sobriety, as well as those communities long under the influence of civilization. It has to face such facts as Madagascar and Metlakahla, as the New Hebrides and Hawaii.

The failure to fit the facts of mission history does not prevent some from adopting this belief. It were, perhaps, unjust to suppose that it furnishes a sought excuse to ignore Christ's last command; it has had that effect. Those whose beliefs lead them to expect no real or speedy returns from missionary outlay will not give liberally for this work.

The well-known fact that missions have been of great benefit in material ways—that they have stimulated commerce and furnished a market for manufactured products—is well understood. It has been worked honestly and faithfully to secure liberal giving, yet it does not secure the sinews of missionary warfare as does the conviction that those put in trust with the Gospel have a mighty responsibility to give it to those who have it not. "Debtor both to Jew and Gentile" because I have that which is the power of God unto salvation.

Must not a revival of faith in the power of the Gospel to save precede a revival of missionary giving? If the tendency of some modern thinking has been to lessen, for a time, the above conviction, will not that account for the lessened giving? Does that conviction touch the emotions and bend the will as it did forty years ago? Does it move to a burden of prayer? Does it rouse to effort? Does it secure such self-sacrificing giving?

Most of these hindrances will vanish before the increased vigor of a renewed Church, baptized with the Spirit which sent Christ to this world. When more believers are filled with the spirit of John 17:18, then Student Volunteers will not be forced into other lines of effort; but the Captain will lead his hosts to large victories.

Kiowa, Kansas.

In the darkest night, my child,
Canst thou see the Right, my child?

Forward then! God is near,
The Right will be the light to thee,
Armor and might to thee,

Forward! and never fear.—Norman Macleod.



OUR PULPIT.

KEEPING THE FAITH.

BY WM. J. TUCKER, D. D.

"When the Son of Man Cometh, Shall He Find the Faith on the Earth?"—Luke 18: 8.

THE question which I propose for our consideration, as a representative body of Christian believers, is whether we as a generation are keeping or losing the faith—faith, that is, in Christianity.

It will not be easy to answer this question according to its seriousness except as we find the right approach to it.

When our Lord reopened the kingdom of God on earth he laid down two, and only two, conditions of entrance—character and faith. The terms of admission were reduced to the simple formula, repent and believe. The contribution of character was to be in excess of that which was then current among religious people. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Not more righteousness, however, was demanded, but righteousness of another spirit and of wider action, a righteousness adapted to the new faith and commensurate with it. The contrast came out in perfect clearness when the young ruler offered to Christ the old obedience, but could not follow him. The transfer from the old type to the new was fully made in the conversion of Saul of Tarsus. That excess of righteousness of which Jesus had spoken was found in the difference between the righteousness of Paul the Christian and that of Saul the Pharisee. The character which was to support the new faith was to have all those outgoing qualities which would make a Christian believer worthy of being a follower of Christ.

And the chief characteristic of the new faith called for was belief in the ability of Christ to accomplish the ends for which this advance in character was demanded. Faith took this practical form throughout the ministry of Jesus. He never dealt in abstractions. He never confused the issue of faith. "Believest thou that I am able to do this?" That was all that was necessary to insure a miracle of healing. The training of the twelve both in doctrine and in action was to the same end. Did he wish to make the disciples believe in the new conception of God, he taught them to believe in his capacity to reveal God and to represent him. "He that hath seen me hath seen the Father." Did he wish to make them believe in the new estimate of humanity, he taught them to believe in the possibilities of men, of all men, in him, "the Son of Man." Did he wish to make them believe in the new way to power over men, the way of sacrifice—"And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." Did he wish to make them be-

lieve in the new assurance of immortality—"I am the resurrection and the life." "Because I live ye shall live also." Everywhere in the teachings of Christ about himself as the object of faith one note is struck—it is the note of power: "Be of good cheer, I have overcome the world." And the Christianity which he left to be believed in and trusted was the embodiment of his glorious personality, quick with the spirit of his teachings and ministry, wide as the sweep of his sacrifice, strong and sure as his resurrection.

Reaching, then, the question before us through this approach, I ask again, Are we, as a generation of Christian believers, keeping or losing the faith—faith in Christianity?

There are three tests through which any generation must pass in making any substantial answer to this question. The absolute loyalty or faith of a generation must be measured by its intellectual attitude to Christianity, by the depth of its moral passion and by the timeliness of its action.

The World the Subject of Redemption.

The intellectual attitude of our generation to Christianity represents in some respects the generation at its best, for its attitude in this regard has been conspicuous for hospitality and courage. But the fact remains that the church has just reached the position, not yet established in the confessions, but a position from which it seems impossible to recede, namely, that of the acknowledgment of the absolute and equal right of every human being in the gospel of Jesus Christ.

I do not lay great stress upon the acceptance of this idea as a mark of our intellectual hospitality, for the idea has simply culminated in our time. What is much more clearly in evidence is the fact of the incoming, in our time, of the idea that Christianity is applicable not only to the individual but also to the world, the world of organized institutions and force. It is one thing to believe in the individual as the subject of redemption, even when you multiply him into all men of all races throughout the world, and another thing to believe in the world itself as the subject of redemption. And this is what we are beginning to believe in. The earlier Christianity lost the idea through its misapprehension of prophecy. Mediæval Christianity could not accept it because of its direful experience in this world. Modern Christianity recognizes its significance, and entertains it, not as a dream, but as a working conception of Christianity. I do not say that the idea has passed as yet out of the intellectual stage. But it is a distinct advance to have reached this stage, for the very idea, as you see, mightily enhances the task laid upon Christianity, of which Christianity is assumed to be capable. And it must also be remembered that it is not possible to entertain an idea seriously without receiving an effect whether we recognize the cause or not. For some cause we are building our substance as never before into institutions, for some cause we are advancing steadily from the evangelistic to educational work in missions, for some cause we are urging consecration to the state as well as to the church, for some cause we are allowing young men of most serious purpose to pass by the ministry on the way to the service of man and of God. Unconsciously, it may be, but actually we are at work upon the world, and not simply upon the individual as the only subject of redemption.

Need of Moral Passion.

The intellectual attitude of a generation to Christi-

*Synopsis of a sermon preached before the National Council, Portland, Me., Oct. 13th.

anity is but a single, and by no means the most essential, test of its faith. We go deeper in our inquiry when we ask about the force of its moral passion. I use the term moral passion rather than moral power, because moral power is not available for the full use of Christianity until it has become passion. This, as we saw, was the difficulty with the righteousness which Christ found among men. It could not cross the line. It was a safe, careful, calculating righteousness. A righteous man after this type might have value among his own kind, in his own set. He was entirely valueless outside his set. "The value of a truly great man," it has been said, "consists in his increasing the value of all mankind." Such is the value of a truly good man. He increases the moral valuation of other men. I do not underestimate the worth of the ordinary man. I do not despise his attainments in goodness, or belittle his achievements. But he is not saving the world. It is not through him that the kingdom of heaven is brought in. His goodness is no match for the badness around him, organized or unorganized. He does not love goodness as other men love evil. His power is not power because it is not passion. I do not say that moral passion must take any one form. Cardinal Manning once spoke of the Salvation Army as "the only considerable body of Christians who had a passion for sinners as such." That was high praise. But goodness is not shut up to any one object of devotion. There is a passion for truth as well as for men, a passion for justice as well as for mercy, a passion for resistance to evil as well as for the spread of righteousness. One thing only is required for the uses of Christianity—that a man shall come out of the easy commonplace, and satisfy, in some way, the plain terms of the Christian life: loyalty, service, consecration, sacrifice. Christ is very explicit on this point. The greatest unfaith toward Christianity is the unfaith of selfishness. "He that saveth his life shall lose it: he that loseth his life for my sake and the gospel's shall save it."

It is very difficult to estimate the moral attitude of a generation toward Christianity as compared with its intellectual attitude, for the reckoning here must be in the terms of service or of sacrifice. What are men doing at cost or risk for the world? What are they giving up for the common good? Is the spirit of sacrifice prevalent? Do the high claims of Christianity find a generous response? The reckoning is not easy in the absence of great exciting causes. The generations which heard the first cry of modern liberty, the generation which heard the first appeal of heathen lands, the generation which heard the groans of the slave, had the mighty advantage. After great conflicts the world grows still. We miss the outward call. Duty becomes less attractive, as it becomes less imperative.

Perhaps it was in anticipation of these long periods of the commonplace that Jesus indicates the possible lapses of faith in Christianity. It is not difficult to believe that Christianity can do great things, convert great sinners, change bad customs, conquer evil when it is very evil. It is not difficult to take part in the crusades and campaigns of Christianity. The strain to faith falls upon that steady, patient, enduring work which calls equally for that excess of righteousness without which there is no progress. We have felt the strain upon our faith at this point. I am not prepared to say that we have altogether kept the faith. I think that we are all conscious of a certain loss of available moral power. The fact that the social well-

being, which must rest on the moralities, is on the increase is not decisive. I am more concerned to know where the really strenuous life of the time is to be found, and toward what ends it is set. Does Christianity, in its specific work and for its direct ends, absorb a proper amount of the energy and enthusiasm and sacrifice of our generation? I make due account of the widening of Christian influences and of Christian activities, but I cannot satisfy myself in regard to the result.

Demand of the Church for Men.

For a time it seemed as if the material development of the age would prove a stimulus to moral effort and not a diversion from it. Gradually it has proved more and more absorbing. The present danger from materialism does not seem to me to lie in financial prosperity, even with its attendant evils of social inequality, luxury and gilded vice; but rather in the disproportionate absorption of the force, the thought, the ambition, the mind, heart and will of the better life of our generation. Material prosperity has given us a splendid equipment for moral service, but it is putting the men we want most and need most more and more out of our reach. We are gaining in all the agencies and means of educational and religious development, but we are not gaining in the number of adequate men for influential and commanding positions. We cannot afford to accept the substitution of means for men. It is my firm conviction that the church, at least of our order, can find no equivalent for the pulpit. We must maintain the places which stand for the expression of moral passion. We must keep open the channels which lead from the one man to the many. We must see to it that personal power is utilized to the last degree in the interest of truth and righteousness.

The next revival of religion will stand, I have no doubt, for the recovery of personality.

Religion will call men back to its service, and will accept nothing in place of themselves. One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary, valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best gifts. Our generation has not been as generous of men as it has been of means, for the direct and indirect uses of Christianity. Lacking in this regard, I do not dare to affirm its full confidence in Christianity as measured by the depth of its moral passion.

God seldom intrusts his work of interference to other souls than those finely tempered to this work. They are the Luthers, the Wesleys, the Lincolns. They know how to execute the wrath of God in the salvation of nations and of races. When once we understand God's method of interference in the affairs of men, then we see how great is the stress which must be laid upon the timeliness of the action of each Christian generation. Accumulations of wrong are not to be wiped off by one stroke of vengeance, but accumulations of wrong are to be prevented by the prompt initiative of faith. That the church of the twentieth century finds itself so largely in arrears in the work of righteousness argues unfaith, at many critical times, in the power of Christianity.

Timeliness of Action.

In subjecting our generation to this test of the timeliness of action, we ought not to overlook the variety or the urgency of the tasks which have fallen to its lot. I recall the remark of Dr. Roswell D. Hitch-

cock that the problem before Christianity is always a three-fold problem—"to gain, to keep, to recover." This threefold problem forced itself upon us with peculiar urgency. The Christian nations were to be held at their best; ancient peoples and civilizations were to be won; and the backward and disheartened races were to be comforted and quickened. Some of the special tasks, like missions, were the sacred bequests of preceding generations. We could not abandon the responsibilities of which we had been put in trust. But other problems and opportunities were our own. How have we treated these? Have we shown insight, invention, sympathy, or have we been remiss at any one or all of these points?

In respect to timeliness of action, there has been an unfaith in the power of Christianity which has resulted in great loss. The Christian Endeavor movement, originating in Portland, is a happy instance of timely action in getting a hold upon the young people. But we have not shown similar timeliness in getting a hold upon the labor population, and as a result have lost it for at least a generation. The church has not mastered the city. It is in no sense a Christian or a Christianized institution.

It is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp and away from its influence as the church of this generation has allowed. The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the church. Its action in this regard has shown no marks of timeliness, but has been slow, unsympathetic and unbelieving. And the result of it is the transmission to another generation of a work of recovery, to be wrought out only in patience, in sympathy and in an enduring faith.

There is deep need that we know Christ, and the power of his resurrection, and the fellowship of his sufferings. The call is not merely for the works of "applied Christianity," but for a vital faith as well as works.

May God grant unto us that we be known and remembered for our faith as well as for our works. May he give unto us yet the open vision. May he help us especially in the maintenance of our form of the Christian faith, that we be true to its lofty tradition that they who work must also watch, "watch for more light to break forth out of God's holy Word."

Dartmouth College.

David Livingston's Prayer.

"O Divine Love, I have not loved thee strongly, deeply, warmly enough. . . . I beseech thee, accept me and use me a little for thy glory. I have done nothing for thee yet, and I would like to do something. O do, do, I beseech thee, accept me and my service and take thou all the glory."

There's a knowing little proverb
From the sunny land of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it,—
Two it takes to make a quarrel;
One can always end it.—Mary E. Vandyne.

"Curved is the line of beauty;
Straight is the line of duty;
Walk by the last, and thou shalt see
The other ever follow thee."

BIBLE SCHOOL.

CHILDHOOD OF MOSES.

Lesson for Nov. 17th, 1901. Ex. 2:1-10.

Golden Text:—Train up a child in the way he should go and when he is old he will not depart from it. Prov. 22:6.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Setting of the Lesson.

THE birth of Moses is placed at B. C. 1571, sixty-four years after the death of Joseph. The scene of the lesson is the Tanitic branch of the Nile, perhaps at Tanis, the Zoan of the Scriptures. Egypt was then (Beecher) really glorious. Rome had not been thought of. Greece was a den of robbers. Egypt was the one bright spot of the globe in all philosophy, in all art and in all religion.

Lesson in Child Training.

It was natural for the child of Moses, as for all children, to believe in the Divine. That man, created in the image of God, is a religious being, is what distinguishes him from the animals. The child, because he has inherited the taint of sin and is thrown in evil environments, is robbed of his just chance to allow the good within him to develop, unless parents and teachers bring to his aid the Best help that is in their power. This is the teacher's high province. As well leave a garden alone to produce naturally as to leave this human garden of the soul, in which there are dormant seeds of weeds scattered from a hundred generations, and expect the good to thrive. To neglect the garden is to give the weeds a free chance. "The only justice to a child," says Dr. Hitchcock, "lies in checking weeds and cultivating flowers and fruit." Never have we had a more instructive lesson on the possibilities of efficient child training than in the case of the little slave boy Moses, who became the world's greatest law-giver.

V. 1. God a Shield. "And." Showing the connection between this lesson and the murderous outrage going on, as the result of Pharaoh's cruel edict of the preceding verse, intended to check the Hebrew race. But God, the shield of his people, (Gen. 15:1) designed otherwise. Already he had shielded Israel from famine. That his chosen race might be rescued from slavery, this child of faithful Levites was to be spared from the wholesale murder. We observe that here one is to come forth from this race of slaves who is to receive the great distinction of being adopted into the royal family of Egypt, to be educated for the responsible position of leader and law giver. Instead of a death blow to the Hebrew people, it meant a deliverer. * * * "There went a man of the house of Levi." Amram, the father of Moses, (Ex. 6:16, 20) the son of Koath who came to Egypt with Jacob. Gen. 46:11. * * * "A daughter of Levi." Her name was Jochebed, pronounced Jok'ebed. Ex. 6:20. She was of the same tribe with her husband. These persons in their sore adversity were yet religious, walking by faith in God and his promises to Abraham. Heb. 11:23. Faith is the key to the present narrative. Like the apostles, these parents placed God's commands above those of the king. Acts 4:19; 5:29.

V. 2. Faith Overcometh the World. "And bare a son." Moses, who, according to Ex. 6:16-20, was the great-grandson of Levi. But some writers claim that here, as elsewhere, the genealogy of the Scriptures is condensed. Two children, Miriam (Ch. 15:20) now probably eight or ten years old, and Aaron (Ch. 7:12) three years old, had previously been born. Ch. 7:7. The family became noted for their marked devotion; Miriam a prophetess, and Aaron and Moses priests of God. * * * "He was a goodly child." Beautiful to look upon, "exceedingly fair," a fact that became historic. Acts 7:20;

Heb. 11:23. * * * "She hid him three months." This was because of Pharaoh's bloody edict, that every son born of Hebrews should be cast into the river. Ex. 1:22. Apparently love with faith led the mother to do this. The faith of these enslaved Hebrews was the most remarkable thing in their lives; it is mentioned by the apostle and this led him to include them among the glorious catalogue of Old Testament worthies who through faith obtained a good report. Heb. 11.

V. 3. Desperate Measures. "When she could not longer hide him." Our hearts go out to that mother in her distress as she sought to baffle the king's murderous command against her infant. No doubt a search of all houses for male children was to be made by the king's detectives. This was precisely the experience to which Jesus in his childhood was exposed. Matt. 2:13, 16. * * * "Took for him an ark of bulrushes." A small covered basket or box made of papyrus plant. This was a strong, tough reed, the wood of which was used for many purposes, and from the pith of which was derived the paper of Egypt. Egyptian monuments show many such arks and boats. The prophet Isaiah speaks of vessels of bulrushes. Is. 18:2. * * * "Daubed it with slime and with pitch." Made it water tight. The pitch was bitumen or asphaltum well known in the ancient world. Gen. 6:14; 11:3. Mixed with slime it assumed a waxy form that would fill into the crevices and resist water. * * * "Put the child therein." Into the ark after it had been made thoroughly secure against water. * * * "In the flags by the river's brink." Placed so that it might not float away. Her faith would lead her to do all she could for the child and then by prayer she would commit him to the care of God. Her works were a fruit of her faith. But this act was no less an act of God himself because performed by a parent. God works through the willing hands and heart which he has given his children.

V. 4. Wise As Serpent. "His sister." It appears that Moses had but one sister, Miriam. Num. 26:59. Her after life shows that she was not lacking in the genius which her brother showed. Micah 6:4. Later in the stirring national event of the passage of the Red Sea Miriam, then a prophetess, took the leading part in patriotic song. Ch. 15:20. * * * "Stood afar off." As a girl Miriam was tactful, in thus watching the child, to avoid detection and not betray the object of her anxiety; while ready to be of assistance at the opportune moment. * * * "To know and, etc." R. V. The sister would have equal interest with the mother in saving the life of the child. She was there to know at every moment what took place in connection with that precious ark.

V. 5. "Sacred-River Bather." The daughter of Pharaoh. This young Gentile woman's name, with that of Pilate's wife, (Mat. 27:19) goes down the ages honored for her kindness of heart towards the unfortunate. Among all people there are those whose hearts are not devoid of tender feeling. * * * "Came down to bathe." R. V. This was a custom of the princess, possibly on religious grounds, for the Nile was a sacred river. Of this custom doubtless the family of Moses well knew, hence the plot to bring the beautiful child to the attention of the royal daughter. * * * "When she saw the ark." The discovery of the ark was made by the princess, not by her maidens. Surely God was a refuge of his people in time of trouble. Ps. 46:1. * * * "Sent her maid to fetch it." Her handmaid, R. V., her personal serving maid.

V. 6. Gentle Deliverer. "Saw the child." Before Moses can become the deliverer of the Hebrews from the Egyptian Gentiles, this Gentile maiden steps in and delivers him from the king who sought the child's life. We observed in the history of Joseph that the salvation of Israel was effected through the instrumentality of the Gentiles of Egypt. Thus are the Jews debtors greatly to the Gentiles. Rom. 1:14. * * * "Behold the babe wept." The cry of the helpless child, whose life was sought, moves the pity of the woman's heart. * * * "Had compassion." That the mother should have earnestly prayed, as did Solomon later, we cannot doubt. 1 Kings 8:50. That here followed an answer to her prayer also is true. The compassion of this lady of the court is beautiful to behold. Our Master was noted for his compassion. Mat. 9:36. How much more should compassion towards the needy be expected of Christ's followers than of this daughter of the cruel pagan? 1 Pet. 3:8. There are thousands of boys in our land that are in greater danger from him who "as a roaring lion walketh about seeking whom he may devour," (1 Pet. 5:8) than was little Moses from the king's decree, or from the Nile's crocodiles. We need to have hearts that are moved by the compassion of Christ toward such. * * * "One of the Hebrew children." Perhaps she felt

that this was but one specimen in many of the fear that prevailed because of the outrage on Hebrew babes.

V. 7. Fittly-Spoken Word. "Then said his sister." How can this princess dispose of her strange beautiful charge? The bright little watcher Miriam was alert to take advantage of her pitying looks and acts. She boldly comes forth with an appeal to this one woman in Egypt who could help if she would. Miriam was but a child, but her words are truly "Like apples of gold in pitchers of silver." Prov. 25:11. God wants us to be so skillful "in word" (Heb. 5:13), so serpent-wise (Mat. 10:16) that we may have the apt word for all occasions. * * * "Shall I call a nurse of the Hebrew women?" A wise suggestion. The Hebrews were a healthy shepherd race and their women were sought as nurses by the Egyptian upper classes. * * * "Nurse the child for thee." At once recognizing the idea of the child's adoption by the princess.

V. 8. Relieved Hearts. "Pharaoh's daughter said, Go." By this means the mother was to receive her child back again and to be kept with her. For such a gentle, compassionate one to be present in the persecutor's own family shows that we need never despair of finding human kindness everywhere.

V. 9. In Royal Presence. "Pharaoh's daughter said unto her." The care of this child now becomes common ground where the highest and the lowest in the land meet. Here was established the first foundling society. * * * "Take and nurse it for me." Indicating the child's adoption by the princess. That it thus should find full protection in the very home of him against whom it needed protection sounds strangely. * * * "I will give thee thy wages." The mother became the recognized servant of the princess; she received pay for doing that which was the sweetest service to her loving heart. How profitable was faith and godliness in her case! 1 Tim. 4:8. * * * "Took the child and nursed it." But the mother was more than nurse. She became the early guide of him who should be Israel's guide.

V. 10. Soul Culture. "And the child grew." And as he grew the seeds of this world's conquering faith in God must have been dropped into his tender heart. How eagerly his mother would seek to impress, (1) God's love to the fathers of the nation; (2) God's "exceeding great reward," (Gen. 15:1) to his believing people, and (3) the contrast of this reward with the vain "treasures of Egypt." (4) She would teach him that their people had not always been slaves, but strong men, (Gen. 14:14-16; 26:13, 16), and by God's promise they were not always to be slaves. (5) She would instill into his mind the promise that they, indeed, were to become a great nation, a blessing to the world. (6) She would train the child to adore the name of, and to trust in God. * * * "Brought him unto Pharaoh's daughter." At what age we cannot say; it is surmised that Moses is at least seven and not above twelve. But the early impressions of godly training in that home remained with the child and controlled him in the great decisions of his life. Heb. 11:25, 26. * * * "He became her son." Thus with faithful home training, by God's providence, there was combined the training of the royal schools. The adopted son received a princely education, instructed "in all the wisdom of the Egyptians." Acts 7:22. All history shows that those whom God designs for great service he finds out ways to qualify for their duties. * * * "Called his name Moses." Thus one of the most honored names in the world was bestowed by a Gentile princess.

A learned professor who lives in New York has a wife and family, but, professor-like, his thoughts are always upon his books. One evening his wife, who had been out for some hours, returned to find the house remarkably quiet. She had left the children playing about, but now they were nowhere to be seen. She asked what had become of them, and the professor explained that, as they had made a great deal of noise, he had put them to bed without waiting for her or calling a maid. "I hope they gave you no trouble," she said. "No," said the professor, "with the exception of the one in the cot there. He objected a good deal to my undressing him and putting him to bed." The wife went to inspect the cot. "Why," she exclaimed, "that's little Johnny Green from next door!"

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



THE molding of manhood is the most beautiful thing in the world. Here comes a child. You cannot see the possibilities there. You do not know them. They lie hidden far beyond those bright eyes, dimpled cheeks and laughing lips. Perhaps they are for good or may be evil—a man of power for God or against God. Napoleon Bonaparte was once only a child and what a history flowed from that cradle! Martin Luther was once a dirty-faced miner's boy, but what a prince as he stood before the Diet of Worms! The boy you met in the street yesterday and upon whose head you rested your hand may go even beyond the two great names mentioned. He may be something in the world, or he may live unknown and die unwept, but in his life he holds possibilities. Then the child is the material to make something out of. All men were once children, and somewhere in the old home you will find their cradles. Babyhood is a forest out of which manhood is built. The children that play about us on the street are the promise of the men that shall some day do our business and serve our common causes. We cannot bring back old age into youth nor hold youth in its fresh and tender years. Then great responsibilities rest upon those by whose side children are growing up. There is the training and it may be asked for what? That father and mother are making a man—a holy work, but what kind of a man? However well equipped in other respects for life, if he has none of God in him, he is a poor imitation of a man. The first impressions of a child must be of God, the first service of a child must be prayer, the first consciousness of a child must be that God always sees and hears. Set a child in that mold until those great principles have taken positive form, and it may be a pathway of poverty, it may be a lifetime of sorrow, it may be that every day brings what the world calls defeat, but that child will be lifted up because of his conception of God and his life cannot be a failure. Sometimes he may despair, sometimes he may forget, but after the storm and when the calmness of old age settles over him like the sweetness of a summer sunset, he is found clinging to God who is his peace and joy. Somebody's hands, somebody's heart, yes, somebody who may be unknown, except to God, made that man. He is a trained man.

Our Father, bless the children everywhere and those who train them through Christ. Amen.

Look up, not down;
Look out, not in;
Look forward, and not back,
And lend a hand.

—Motto of King's Daughters.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere."—Goethe.

Do the work that's nearest,
Though its dull at times,
Helping when we meet them,
Lame dogs over stiles.—Kingsley.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

PREACHING AND HEARING.

Topic for Nov. 17. Ref. Rom. 10: 13-17.



HIS is a prosaic theme, yet it is most practical. "For whosoever shall call upon the name of the Lord shall be saved." It means salvation. But how can they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Here we have the

Logic of Missions.

The preaching of the Gospel is both a divine and a human necessity. Reason affirms its necessity. Duty enjoins its obligation to proclaim this Gospel of our salvation to all the world. Infinite authority in the person of the Christ of God commands. Love constrains. Revelation and reason are in perfect accord. The Gospel is an appeal to reason. The logic of love, of duty, of destiny, is in it. "Woe is me if I preach not the Gospel," Paul cried in the midst of the conflict of the Cross. The inexorable logic of duty, of destiny, and of the divine calling, enforced by the constraining love of Christ, impelled him, compelled him, controlled him, conquered him, crowned him! O for something more of this logic of the great Apostle to move us, fill us, thrill us on to triumph!

I believe that what the church needs, what we as preachers, teachers, Christian Endeavorers, members of the churches in Christ in every place, need today, is a more intelligent apprehension of the claims of the Gospel; a more sympathetic appreciation of its gracious influences; a stronger sense of its reasonableness; a stronger sense of duty, mingled with a deeper spiritual insight into its loftier truths.

I feel, and the conviction grows upon me with every passing year, that many of us have been too easily satisfied with a

Superficial Gospel.

We have preached and heard what is unscripturally called "first principles" so long that some seem to have concluded that all there is to it is simply faith, repentance, confession and baptism. This oft-repeated formula of the "simple Gospel" is good, but it is not the whole beautiful and glorious Gospel of the Blessed. We have sacrificed something of the sublime and spiritual to the simple. We need not less emphasis of the fundamentals of Christian faith, but a larger apprehension and a loftier expression of the profounder spiritual principles of the Gospel of Christ.

The need of intelligent preaching is emphasized by the need of intelligent hearing, that our faith may not rest in the wisdom of men, but in the power of God. Yet there are, unhappily, some who make much of what they miscall the power of the Holy Spirit, who practically negative the power of the simple but sublime Gospel, when fully and faithfully proclaimed.

A Fragmentary Gospel.

One of the sources of sectarian strife, the chief, in fact, in times past, has been the ignorant, sometimes foolish and fantastic, and frequently fanatical, preaching of a fragment, not infrequently of a figment, of the truth, for the whole blessed revelation of the mystery kept hidden, during the ages, but now made manifest in the record, as the evangelist and John and Paul and Peter declare it, on the pages of holy light.

THE HOME

"When I Have Time."

"When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

"When I have time the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!"

When you have time the friend you hold so dear
May be beyond the reach of your intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you have time!

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not heed you in the coming year—
Now is the time!

—Wellspring.

MY LITTLE MAN.

BY KATHLEEN WATSON.

Chapter IV.



TOWARD midnight the man for whom I waited arrived at last. As I heard his slow, heavy footsteps echoing up the long stone flight of stairs, it was with difficulty that I restrained myself from kicking him down the whole lot of them again, thinking of the times he had made that frail, small boy toil up and down them, laden with heavy books to an extent that would have tired a full-grown man.

I went to meet him in the room beyond and briefly informed him who I was and that I had come to relieve him forever of the charge of Allan's boy. He was a spare, shrunken man, with a cruel, calculating countenance, not, somehow, the countenance one associated with a man of books. He regarded me with silent surprise as I spoke, and seemed to be revolving in his mind how he could turn the *denouement* of affairs to the most profitable account for himself.

I saw through him at a glance. Indeed, not much discrimination was needed for that. What I did was weak, undoubtedly, but my excuse is that I was very weary and utterly unfit for further argument or strife. I placed a roll of bank-notes before him, and the upshot of it all was that in three days' time I was sitting on the deck of the "Victoria" with my little boy in my arms, showing him the first glimpse of the white coasts of Dover in the distance. It was the 1st of May, I remember. A gentle sun shone on the blue, buoyant breadths of the channel and a fresh wind touched the tips of the waves with foam.

"Oh, Nell," he said to me, a flush coming over his fair little happy face, "I knew England would be very lovely. Father said so."

Arrived in town, I at once sent for an eminent specialist in the diseases of children to see my little boy. After a careful examination the great man ex-

pressed his opinion on the case in the guarded terms peculiar to great men of his order—terms which may shield a mass of ignorance or completest knowledge alike, I suppose. He asked if at any time the child had over-exerted or strained himself, as certain aspects of the case pointed to such a supposition. He advised fresh air, an out-door country life, perfect freedom from restraint—and above all from books in general and French verbs in particular. He would not at this early stage of its development say that the disease was incurable—that, however, was the most that he would say. He took a great fancy to Waldo, and on my saying that he was only six years old, appeared almost painfully moved, muttering: "Indeed, indeed! the face and speech of a child ten or twelve"; to which I replied by detailing the circumstances that had forced him into such premature fulfillment.

It happened, I never knew quite how, that Waldo became the lion of the hour during the short time we had to stay in town, waiting till my place in Devonshire was quite ready for our arrival. From the clubs to the leading papers and the society weeklies, the pathetic story of his father's imprisonment and death, and his own childish sufferings, spread like wildfire and was soon in everybody's mouth. I could not help being intensely amused, as well as rather saddened, at the oceans of letters I received from kindly, antiquated spinsters, intimating that they were burning to clasp my little boy to their bosoms and "adopt" him for good and all. I told him one day of these kind creatures and their proposals. He was very puzzled.

"Why do they want me?" he inquired; "always when I look out of the windows or go for a drive, I see so many poor little boys; they look so hungry and often they are crying; I suppose it is because they have no father and no 'Nell.' Tell these kind ladies, Nell, to find out little boys like those and love them."

Then there came an afternoon, bright and beautiful with the presence of spring that was more like summer, when a prince whose name ranks high in the land, having heard and being deeply interested, arrived to see my little boy. For more than an hour he stayed, entertaining Waldo with anecdotes and stories of a sort to charm a child's ear. Not every man who is famed as a *bon raconteur* amongst his intimate friends has the gift of making himself equally fascinating to a child of six years old. Yet I knew that the delight was not all on my darling's side.

"Is it good to be not—half a bad fellow?" he asked of our guest in his dear, grave way, whilst I, listening, shook in my shoes!

"Why do you ask, little man?" returned the prince, smiling broadly.

"Betos, the other day, Nell said you—were that."

I do not think I ever saw a man enjoy a thing more.

"Now listen, Waldo," he said, as soon as he could speak for laughter; "you will have to keep Nell well in order, you know. It is quite clear he wants it badly."

Waldo was puzzled. He took all he heard very literally. He could never understand the wasteful little way so many of us have of saying things merely for the sake of saying them!

"I don't know," he answered, "I really don't know about keeping Nell in order. Betos, you see, I must do everything he tells me. Father said so."

When the time came for our illustrious guest to depart, I escorted him downstairs to his carriage. On the balcony upstairs little Waldo had managed to come

forward to speed the parting guest to the very end. Whilst the prince was saying to me: "Dear, plucky little chap! keep me informed of him," a sweet, clear voice rang down to us in the street, compelling the passers-by to stop and smile:

"Good-bye, dear prince, good-bye! I like you so very much!"

As I looked up and saw my darling there, waving his little handkerchief and the May breezes tossing his curls, I could not choose but think, as I hastened back to him, of the bitter farewell he had waved to his father from the barred window of the street in Kiev—only about a year or so before. Then it was snowing thickly, and his father, even amidst the torture that cramped him, had feared lest he should take cold. Now the sun shone gallantly and the air was full of scent and radiance, and I said to myself, in joy of heart: "For Allan's little boy the old order changes and indeed shall be no more again forever."

Right glad was I when the day came for me to take him away to my old home in the fair green apple country. His eyes, so long accustomed to the four low, windowless walls of a garret in the roof, could not quite contain the glory and the wonders of London town, and he would often hide his face on my breast, silent as if from a great oppression.

As with older people who have looked misery so long in the face that when happiness is suddenly brought before them they cannot understand it, and wonder if some one behind the scenes is playing off a practical joke upon them, so with my darling, who, for his father's sake, had endured such hardness and unkindness as, let us trust, few children are called upon to endure—now that the beauty and kindness of life were again presented to him, they seemed at times to exhaust, to prove too many for him, so to speak, and the dear, puzzled look, that sometimes was very, very near to tears, would shine in his eyes until I soothed it away.

So, as I say, I was glad when strange faces, smiled they never so kindly, were left behind us, and the tumult of the town was exchanged for the sweet sobernesses and silences of the country, and my little boy and I had peace and freedom, and long, happy days in which to go over the old ways that association made so dear to me, and entire newness, so fresh and glad to him.

For me, after my long years of absence and traveling, and the great fatigue of that last sad, difficult journey across two continents and back: and for my little one, after the cane and lesson-books, the dingy garret, and the harsh, forbidding face of Dr. Vortovna, it was for both of us enough that we could lie under the limes on the lawn and watch the busy bees which sing as they work, and the pigeons fluttering from the dovecot with great clashing and splashing of wings, losing themselves eventually in the orchard delights of the valley far below. Above all, Waldo loved to lie and watch the flight of the larks right into the very heart, as it seemed, of the blue sky overhead. He would pour his dear small confidences into me, and tell me in his winning accents every thought as it entered his curly head.

"If only they could meet, Nell!" he said on one of these occasions. "See how high he flies, that little lark! If I could tie a letter round his neck and father could stretch his arms out from heaven and reach it! If they could only meet for a minute, father and the little lark, Nell!"

(To be continued.)

THOUGHTS FOR FATHERS AND MOTHERS.



THE Christian Century desires to be especially helpful in the homes of those to whom it comes every week. It begins this week a column devoted to fathers and mothers, which will aim to bring to their notice topics of importance in relation to the welfare of their children and their responsibility for their development. Words from those who have had practical experience and who are giving thought and effort to this subject with the intense conviction that the future of the nation depends on the generation now in training, will be given in this column, which will be a monthly feature of this department. The editor will welcome correspondence and helpful suggestions and contributions.

Coming Men and Women.

No more timely or needed lesson has been drawn from the assassination of President McKinley than that pointed out by Dr. Mary Wood-Allen. She well says: "If we are to have law-abiding citizens in the state we must have law-abiding children in the home." She reminds parents that unless habits of obedience are formed in the home at the earliest age, it cannot be expected that obedience to law will be easily inculcated in later years. Parents smile at the perversity and wilfulness of a two-year-old child, forgetting that it is but the beginning of anarchy. "The mother who says laughingly that she cannot govern her six-year-old son may be obliged with tears to see him at sixteen under the control of the state for lawlessness."

The recent celebration of Hallowe'en may well arouse questioning thoughts as to the development of character that is going on in our homes. The wilful destruction of property that is permitted without restraint solely for fun surely indicates a lack of consideration for the rights of others which must have its bearing upon character. Are we not likely to see our sons and daughters developing into men and women who will think only of their own pleasure and advantage without caring for what others may lose thereby? There may be healthy, wholesome fun, even rollicking fun, without damage and expense to others. The principles of liberty upon which this republic was founded are based on the idea that no man has a right to deprive another of that which is his own, be it freedom to think or to worship as he chooses, or to own property. Is it in consonance with such principles that young people should have no regard for that which is another's, but shall be free to destroy or to injure it? Can we wonder if such training develops men and women who are anarchists in spirit, who ignore the Golden Rule in their daily relations with others, and who are not benefactors to the communities in which they live? What blessed results would follow in the years to come if the aim of fathers and mothers should be to lead the boys and girls to feel there is no real enjoyment in fun that brings sorrow or discomfort to another.

There are many who will say in answer to this, "Oh, boys will be boys! The pranks of young people must not be taken too seriously. They must have their fling. They will sober down soon enough." That is very true, and we would not for a moment lessen the brightness and happiness of youth. The shadows come fast

enough to all. But there is no need for willful destruction of valuable property in order to have a happy time. If such were the case, it would be a pitiful commentary on the training these young people have had. And we cannot too soon open our eyes to see the outcome of such lawlessness and disregard for the feelings and rights of others. Nothing has called forth more admiration from the world at large than this spirit of consideration for others manifested by the late President, even in his hours of agony. "As the twig is bent, the tree's inclined." The fine spirit of unselfish thought for others that has marked the lives of the men and women who have most blessed the world will never grow out of youthful disregard for the rights of others, even though it be only in fun.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH AND HIS BRETHREN.

"Be not overcome of Evil, but overcome evil with good."—*Romans 12, 21.*

Monday—Genesis 42, 1-15.

There may be immeasurable kindness hiding behind a rough exterior. Joseph made himself strange to his brethren; but what ruth was in his heart, what tenderness, what love!

So it sometimes is in human relationships. For a little while the father must look gravely on the child who has disobeyed, and must speak seriously and sternly to him; but underneath the surface, his very soul is throbbing over the wrongdoer. A true friend is called, now and then, to reprove and rebuke his friend, rather than suffer sin upon him; but his affection is unchanged all the time.

So it often is in the providence of God. He leads me through dark rooms, along stony paths, up the steep hillsides, down into the waters which are "to the palate bitter, and to the stomach cold." He seems to hide the shining of his face. But he loves me none the less but all the more. He is seeking my richest good. He is consulting my truest welfare.

So it frequently is, too, in the history of the soul. There is conviction of sin before there is the assurance of forgiveness. There is trouble, and afterwards there is peace. Weeping endures for a night, and then joy comes in the morning. My Savior deepens and intensifies in me the sense of my guilt, ere he lifts away my heavy burden and welcomes me into his house of wine.

Tuesday—Genesis 43, 1-14.

"I will be surety for him," said Judah; and so he became, in a faint and far-off way, the forerunner of Jesus.

"I am surety for thee," my Lord whispers to my heart; and then he asks me to remember the flawless perfection of his obedience. I should have kept the holy law of God, but I have broken all its precepts—I have sought out many inventions of my own. But the well-beloved Son takes my place, and fulfills commandment after commandment; and his righteousness is counted mine.

"I am surety for thee," says the Lord again; and he points me to the wonder and the worth of his sacrifice on the Cross. I deserve to die. The sword hangs over my head. The sentence is written against me. But my Savior, "both Victor and Victim," loves me

and gives himself for me. The Good Shepherd lays down his life.

"Out of pity, Jesus said,
He'd bear the punishment instead."

"I am surety for thee," my Lord tells me once more; and he directs my eyes upward to his priesthood in the heavenly palaces. Day and night there is no pause in his intercessions on my behalf. Day and night he ever liveth to plead for me. O, prevailing and persevering grace of Jesus Christ! It gains for me, unworthy, helpless, every good gift and every perfect boon.

Wednesday—Genesis 45, 1-15.

How blessed is such a moment of revelation as this! Perhaps it comes in connection with one of my fellowmen. I have thought him harsh, unsympathetic, unkind; and lo, one day the flood-gates are opened, and I discover how masterful are the currents of his pent-up affection. I must not judge everybody from the outside. There are natures like the houses in the East, where you have dull walls to the street, but, inside the courtyard, fountains and flowers and beauty and warmth.

Perhaps it comes in connection with the Bible. For a time it seems an uninteresting, uninviting, tiresome book; and it is an irksome task to read it. But, one day, under the enlightenment of the Divine Spirit, the scales fall from my eyes; and then "a glory gilds the sacred page, majestic like the sun." An untold preciousness invests the Bible now. A fragrance, from the Upper Garden of God, breathes from every verse.

Perhaps it comes in connection with God himself. I thought him a hard taskmaster. I saw the thunder-cloud of his displeasure hanging over me because of my sin. But he dispelled the cloud; he sent the sunshine of that sweet name streaming into my soul—"Jehovah Rophi," I am the Lord that healeth thee. And, since then, I dare not distrust him, even in my darkest experiences. I am sure that he does all things well.

Thursday—Genesis 45, 16-28.

The world exists for the welfare of the Christian, as Egypt gave food to Jacob and his sons.

There is the world of nature. It is a story-book which the Father has written for me. Here are lessons about his power, his wisdom, his goodness, his truth. It is a treasure-house filled with supplies for my need. Autumn after autumn my harvests ripen in the fields. It is a school where I am taught of heavenlier things. Earth and sea and sky contain many a suggestion of what is unseen and eternal.

There is the world of literature. Do not let me regard it as profane and heathen territory. Let me grow in mental and intellectual knowledge. Let me discover in history and philosophy and science and poetry many illustrations of Scripture truth and many footsteps of God. I may be a great reader, and a humble little child in the family of the Father.

There is the world of daily work and business. As I enter it every morning, I should do so with the resolution that its discipline shall only develop my character, and shall only draw me nearer my Lord Jesus Christ. As I pursue my trade and task, I should be growing in humility, in trust, in diligence, in sympathy with others, in communion with heaven.

Friday—Genesis 47, 1-10.

If I am a pilgrim, my pilgrimage need not be "evil." There is many a lesson to be learned as I travel forward. There is many a hand of succor to be stretched

out to comrades on the King's highroad. There is many an hour of communion to be enjoyed with the King himself. And, in front of me, rise the gates and towers of the Celestial City, the "lovely city in a lovely land." Matthew Arnold sees only the sad side of the pilgrim's life:

"We are here as on a darkling plain,
Swept by confused alarms of struggle and flight,
Where ignorant armies clash by night."

But Christina Rossetti sees the brighter and hopefuller side:

"Passing away! saith my God, passing away!
Winter passeth after long delay;
New grapes on the vine, new figs on the tender spray;
Turtle calleth turtle in heaven's May."

Therefore, since the peaceable habitation awaits me, and since my Lord is with me meanwhile, and since the path brings me to the Palace Beautiful as well as to the Hill Difficulty, I will go on with a stout heart.

Saturday—Matthew 5, 38-48.

"Be ye perfect," said Jesus, "even as your Father in heaven is perfect." It is a lofty and exacting commandment, but it is a reasonable and attainable one. For God gives me his own fellowship, and puts within me his own energy. He dwells in me himself and conforms me by his love and power into his nature. And then my soul indulges no extravagant and fantastic hope, when it believes that it will yet be conformed to his likeness.

It is said that the finest rose tree in the world is one in Holland, which a few years ago had six thousand flowers in bloom at the same time. The brier in the hedge might well despair of rivalling the marvellous tree. But if a kindly hand transplanted it to the choicest soil, and gave it skillful nurture, and if a bud from the splendid tree could be grafted into its central fibers, the despised growth of the hedgerow might one day bear its thousand blossoms and be the wonder of a nation. I am myself destitute of all high qualities. But, when God breathes his breath into me, there need be no limit to my development. "Ye shall receive power," Christ said, "when the Holy Ghost is come upon you."

Sunday—Romans 12, 14-21.

These are sublime precepts. How can I ever obey them? It seems quixotic and Utopian to think of rising so high.

But I will remember the throne of the Father. When I spread forth my hands toward him, he hears in heaven his dwelling place. I cannot estimate the marvels which are wrought in response to prayer. I cry out of my depths, and God listens. He sees my need. He comes to me, and the time is a time of his pardoning and restoring and transfiguring love.

And I will remember the cross of the Son. It was borne for me, not only that I might be safe, but that I might be holy. It sanctifies as well as justifies. The mere recollection of such exceeding grace should hold me back from every sinful and doubtful way, and should impel me forward to the things which are true and honorable and pure and lovely.

And I will remember the strength of the Holy Ghost. He leads me to soundness and health. Conversion is his work. Saintliness is his endowment. Victory is his gift. Spiritual vigor and usefulness are his creation. Perfection, the unspotted perfection of Christ, is his goal. I cannot lean on him too confidently. I cannot expect from him too much.

The Rest Cure.

Fretfulness is the certain indication of the need of rest. It is the cry of the nerves for repose. Doctors have recognized the need by establishing rest cures where one may gain from silence and repose the strength which can be gained in no other way. Life to-day is strenuous even for those who most crave peace. We live in an atmosphere of noise and bustle, and it leaves its impress upon our minds and bodies even when we are unconscious of it. The strain upon us is never ending, and men, women and children show the tension in irritable speech and gesture. Rest sanitariums, with their attendant expenses, are out of the question for many of us who have duties at home and work that must be done, but it is possible for each of us to have our own rest cure. There is no home so poor that within it is no nook where one may go for an hour and drop the cares that are heavy "as the weight of dreams pressing on us everywhere." The greater the rush, the greater the need of the resting time, and the resulting vigor with which one will attack the tasks which were dropped for a time.

In the so-called idle minutes one pulls one's self together, and can start again almost as fresh as if the day were just beginning. Woman's way of resting by turning from one task to another, from baking to darning stockings or to doing fancy work, is no rest at all. Every thought, every motion, however trifling, uses up a certain amount of force. Change of work simply taxes another set of nerves and muscles, whereas rest allows all nerves and muscles to relax, thereby gaining tone. The rest cure should be part of the system of living. For the woman who is trying to hold back her fleeting youth there is no such aid in this effort as rest. Rest is wisdom; it strengthens the worker and it sweetens life.—*The Household*.

AN ILLUSTRATION THAT ILLUSTRATES.

A subscriber sends us the following, illustrating the "penny-wise and pound-foolish" proverb:

A Gideonite makes our town quite often. He also makes the prayer meeting when in town. Recently he told of visiting the home of a friend and learned this: They owned a beautiful and expensive vase. It cost a great many dollars. It was purchased abroad and had great added value as a memento of delightful travels. One day, by some process, a small child in the family got its hand in the vase and could not get it out. Its alarm called the mother. She tried without avail to remove the hand. The mother became so anxious that she sent for her husband, who hastened from his place of business. Every effort on his part proved as futile as others. It was solemnly decided that the vase must be broken, a great sacrifice to save the situation. The added fear of cutting the child's hand in breaking the vase led to one more effort to relieve the hand. The father very carefully asked the child to just straighten out every finger very loosely, showing with his own hand how to do, so as to remove all rigidity and relax the muscles. After he had done this so that it was clearly understood by the child, the child exclaimed, "Why, papa, I can't do that; I will lose my penny." All the while the child had been clutching the cent in its clenched fist, and but for the final effort it would have cost the value of the vase to save the cent.

G. H. W.

Concerning Fillers.

It so happens that lately I have been in the house with the proof sheets of a weekly newspaper. Here and there along the columns occur blank spaces of a few inches, across which, written by the printer, are the words, "Filler wanted."

This has started me to wondering whether if we could see the proof sheets of a week of our life, we might not find a number of such bare places for which "fillers" are "wanted." Or, rather, now that I write it down, perhaps the proper question is whether we are putting into our stray few minutes of leisure the valuable accomplishment which might be put there. For, of course, we do fill them in one way or another.

What are our fillers? What are yours? Many a little deed of kindness can be done in two or three minutes; many a little word of love can be said in thirty seconds. And they add handsomely to the worth of the day's work. I have heard of persons making amazing pieces of fancy work by thriftily crocheting or embroidering into them their spare moments. This, however, I would hardly recommend as a first choice in fillers. To my mind the young Virginia girl chose better, who was called to take her mother's place in the affairs of a large plantation. She went about her duties with the key basket hung from her girdle—true sign of the young Virginia housewife—and with an open book over her arm. Into its pages she took frequent dips during intervals of business, the result being a very surprising amount of reading.

Just yesterday, I heard one gripple patient say to another:

"Isn't Bessie Hall willing to take a lot of trouble for other people? Think of her starting out right after her lunch and walking four squares to bring us water ice!"

"Yes," responded the fellow-invalid, "it was very energetic of her. It makes a cheerful diversion to our dull day, doesn't it?"

Then I bethought me that Bessie Hall has a habit of remembering to lend a book to this friend, and to send sponge cake to another, and to drop in and beguile the convalescence of a third. She will even make an impromptu, unaffected speech at a missionary meeting to help matters on. Thus to fill in odd times by showing one's self friendly is to contribute to the world's total of sweetness and light.

I know a little woman who has had deep sorrows, and years of daily responsibility and care. One of her neighbors, speaking of her, said, "For some reason, I never talk to her that I don't come away feeling that it is worth while to live and do my duty." Ah, here is a "filler" beyond price! How better can we lay up treasure than by learning wisdom enough to utter in passing words whereat

"Hearts are brave again and arms are strong"?

The whole subject, I am sure, is one that will reward study. And let us not forget that things "little" and things "large" are altogether beyond our powers of calculation. None of us may know what five minutes will bring forth.—Sally Campbell, in Forward.

How Frank Won.

A prize of \$100, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen, named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Murks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank cheerfully.

"Feel kind o' cut over it, don't you?"

"No, not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the money, but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then added, "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort. It was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. One day I came across this verse:

"Straight from our mighty bow this truth is driven:

They fail, and they alone, who have not striven."

"That's a fact," I said to myself; and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?—Michigan Christian Advocate.

That the proverbial absent-minded professor is sometimes ably abetted by his wife is illustrated by a story told of Professor Bunsen. One evening, about the usual hour for retiring, he took it into his head to run over to the club, just as he and madam were returning from an evening call.

"But," said the lady, "I must have the front door locked before I retire."

This emergency staggered the professor, and as he looked bewildered at his wife, the lady, seized with an inspiration, continued:

"I'll go in and lock the door and throw you the key from the window."

This program was carried out, and when he reached the club the professor related the incident to a friend as evidence of his wife's unusual sagacity.

The friend greeted the story with a roar of laughter.

"And why, my dear professor," he said, "did you not simply admit your wife, lock the door from the outside, and come away?"

"True," ejaculated the learned man of science; "we never thought of that."

The climax of the incident was reached an hour later when, returning home, the professor discovered that the lady, in her excitement, had thrown out the wrong key.—Youth's Companion.

TAKE THEM OVT.

Or Feed Them on Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying, "A short time ago I got into a bad condition from overstudy, but mother having heard about Grape-Nuts Food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it."

"After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college."

"Father and mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked care-worn. She has gained her normal strength and looks, and sleeps well nights." Don E. Cooper.

NOTES AND PERSONALS

J. K. Hester is in a meeting at Olivia, Minn.

C. L. Walker is in a meeting at Floris, Iowa.

W. A. Moore of St. Louis, Mo., is in a meeting at Panora, Iowa, with good prospects.

Lewis S. Cupp of Huntsville, Mo., occupied the pulpit at Richmond, Sunday, Oct. 20th.

W. W. Brooks has resigned the pulpit at Creston, Iowa, and accepts a call to serve the church at Quincy, Ill.

D. A. Wickizer, formerly in charge of the church at Beatrice, Neb., has taken the work at Bloomfield, Iowa.

Bro. McKnight, pastor at Oskaloosa, Iowa, is in a meeting with his home church with De Loss Smith as song leader.

I. R. Spencer changes his address from Lockport to Ancona, Ill., having taken charge of the church there Nov. 1.

Oscar Ingold is in a meeting at Old Bedford, Ill., with twenty additions at last report. The meeting continues with good interest.

S. W. Nay, pastor at Leavenworth, Kan., reports a meeting in progress there with home forces and ten additions end of first week.

B. B. Tyler of the South Broadway church of Denver is in a meeting with the North Side church of Omaha, Neb., where W. T. Hilton is pastor.

E. W. Yocum reports two additions at Ox Bow, Neb., Oct. 21, one by confession and one reclaimed. The work there continues to grow in interest.

Robert Elmore has taken the pastorate of the Tazewell, Va., church and reports two baptisms there Oct. 21 and one addition from the Baptists.

Evangelist J. E. Clutter recently closed a meeting with the church at Filley, Neb., with eight added to the membership and pastor's salary raised.

E. S. Ames, pastor of Hyde Park church, preached for the Englewood church last Sunday night, while C. G. Kindred, the pastor, spoke for the Union church.

Geo. W. Buckner, pastor at Macomb, Ill., baptized one at prayer meeting Wednesday evening, Oct. 23. The church there recently purchased property adjoining the church lot for a parsonage.

Bro. Smith of Richmond, Mo., surprised his congregation recently by announcing his intention to close his labors with that church with the current year. The church hopes to prevail on him to remain.

At last report there were eighty additions in the Herbert Yeuell and C. G. White meeting at Parkersburg, W. Va.. The meeting was then three weeks old and the house was being

crowded nightly. Bro. Yeuell goes next to Fredericksburg, Va.

Married at the home of the bride's parents, Cameron, Ill., Oct. 30, 1901, at 8 p. m., Dr. Henry Samuel Zimmerman and Miss Pearl Mae Whitman, O. D. Maple, pastor Christian church, Cameron, Ill., officiating.

Peter Ainslie is in the midst of a series of meetings at the Calhoun Street church in Baltimore, Md. When the auditorium is overcrowded, C. C. Jones, the assistant pastor, preaches to the overflow in the basement.

The receipts for foreign missions for the month of October, 1901, as compared with the same month a year ago show a loss of \$298.74 in regular receipts, a loss of \$100 in annuities and a gain of \$349.45 in bequests.

While the pastor of the Cameron, Ill., Christian church was absent Bro. White of California preached on the evening of Oct. 30 to the delight of his hearers. Bro. White preached at Coldbrook, Ill., on Sunday, Oct. 27 and Nov. 3.

J. W. Rogers reports eleven additions in a meeting just closed at Walton, Ky. W. T. Brooks of Ladoga, Ind., began the meeting and after preaching eight nights took sick. The meeting was then continued by Bro. Rogers to completion with above results.

W. J. Lockhart has just closed a very successful meeting at Ft. Collins, Colo., resulting in 109 additions. This was a great meeting, and the local papers speak in very complimentary terms of both Bro. Lockhart and Bro. Garmung, who assisted as song leader.

Henry Lonton, Blue Mound, Ill., has ninety-six copies of Songs of the Soul, No. 1, for sale at 5 cents per copy. He says the book is good for all church and Sunday school work and in condition good as new. Book contains one hundred songs. Those interested address him as above.

R. G. Frank is holding a series of services at the First Christian church of Philadelphia, discussing some "Questions Regarding the Disciples of Christ." The following are subjects announced: "Who Are the Disciples of Christ?" "What Is Their Chief Aim?" "How Do They Propose to Accomplish This Aim?" and "Is Their Position Practicable?"

We wish to call attention to the special advertisement of the "Life of Wm. McKinley" on another page. Everyone will want this or some other biography of this great man. We have selected this book out of all that we have seen and guarantee entire satisfaction. Anyone who gets this book from us and is not pleased will have the money refunded.

John Williams, pastor at Whiting, Iowa, publishes a "monthly religious journal" entitled "The Common People." We have received No. 2, which consists of six pages of well chosen matter and worthy editorials. It

gives attention to the happenings and interests of its community and gives the news of the churches of all denominations. It is very well done.

The report of Corresponding Secretary B. H. Melton to the state convention of N. C. showed that \$15,000 had been paid for state work during the past year in that state. A large number have been added to the church and beautiful new houses of worship erected at Asheville, Greenville, Plymouth, Trenton, Butler and Pollocksville. The best year in the history of the convention.

Sister Laura D. Garst, wife of the late Chas. E. Garst, recently lectured at the Bi-County convention at Audubon, Iowa. Since then at Irwin and Manning, Iowa. All who have heard her are delighted with her portrayal of Japanese life and customs and above all at her grasp of the essence of heathenism as it really is. Sister Garst should be kept busy lecturing and holding missionary rallies. Address her at Coon Rapids, Iowa.

On Oct. 27 the University Place Sunday school of Des Moines, Iowa, entertained what was styled "The Pink Toe Brigade." All the mothers of the community had been invited to bring their babies to the Sunday school and as a result sixty-five infants were present. Each one received a certificate. Exercises were given by the smallest children of the Sunday school which were frequently participated in by the infants with cries. There were present on the occasion 1,038 persons.

At the state convention of North Carolina, which was held last week.

PARALYSIS AND COFFEE.

Symptoms Disappear When Drug Is Abandoned.

"Tea and coffee were forbidden by my physician, for I had symptoms of paralysis and it was plain that the coffee was the cause of the trouble. I began using Postum Food Coffee and am now a steady advertisement for Postum. The old symptoms of paralysis disappeared in a very brief time after I began the use of Postum and quit the use of coffee. Do not use my name publicly, if you please." — Morrow, O. The above name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Coffee is such a direct poison to the nerve centers of many highly organized people that it produces all sorts of disorders, from stomach and bowel troubles, palpitation of the heart, kidney troubles, etc., etc., up to more intricate nervous diseases, such as paralysis. The way to keep well is to leave off coffee or any nerve destroyer of that sort, and use Postum Food Coffee, which is a direct rebuild of the nerve centers. Sure and well defined improvement in health will follow this course, as can be proven by any person who will make the trial.

Wilson College was offered to the Disciples with a paid up capital stock of fourteen thousand dollars on condition that the Disciples would raise nine thousand dollars more at once. The proposition was immediately accepted by the convention and the nine thousand dollars was raised on the spot. The Disciples now own a magnificent college building at Wilsn, one of the best towns in North Carolina.

C. C. Redgrave of Ferris, Ill., delivered his lecture on the subject, "In the Footsteps of the Pioneer" at Hyde Park church on Wednesday evening, Oct. 30th. This lecture is fully illustrated with stereopticon views and is not only very entertaining but full of information of the sort that is calculated to aid our cause. It ought to be given in every community. We recommend to the churches that they arrange a date for Bro. Redgrave and advertise the lecture free so as to get a large hearing. The cost of the entertainment would be the best investment of missionary funds.

The following is from Sumner T. Martin of First church, Omaha, Neb.: "Your readers will rejoice, I know, in reports of progress in Omaha. The North Side church has been enjoying ten days' teaching and inspiration under the ministry of B. B. Tyler, of Denver. He has done great good in the city outside our churches. The First church, where I labor, has added thirty-nine during September and October, twelve in September and twenty-seven in October. A union meeting of all our churches here and in Council Bluffs will be held next Wednesday evening to elect committee on convention for 1902."

T. S. Tinsley closed his one year's ministry at the North Side Christian church last Sunday. He has been at his post the entire year without vacation and he leaves the work with the love of every member. Eighty-six members have been added to the roll. The organization strengthened by the ordination of elders and deacons, the church building neatly frescoed and painted and \$2,350 collected on mortgage. He is now open for either evangelistic or permanent work. Sterling, Ill., has employed him for a meeting which begins Monday night, Nov. 4, and he is in correspondence with Mackinaw, Ill., for a meeting in December.

University Place church, now the largest church in the brotherhood, I. N. McCash, pastor, raised its entire indebtedness of \$8,100 Sunday morning, Oct. 27. The entire morning service was consumed in the effort to raise the amount, the communion service being postponed till evening. When Bro. McCash accepted the call to this church eight years ago it had a membership of between six and seven hundred members and an indebtedness of \$10,000. During this time numerous improvements have been added, such as a large pipe organ,

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect it.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian Century May have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognized in it the greatest and most successful remedy for kidney, liver and bladder troubles.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

frescoing the walls, new gas fixtures, new steam heating plant, new cement steps to front entrance, etc., besides keeping up the interest on the debt. The average annual increase in the membership has been about two hundred members.

The following is from G. N. Brown of Landover, India:

"News has just come of four baptisms at Harda. The missionaries at the station are not very well. The fever season has set in, as it always does at the close of the rains, and many are always taken down with the disease. Drs. McGowan and Longdon are at Landover, both suffering from malaria. The building at Deoghur is getting along slowly. Building in India is a trying task. Everything must be supervised, or the building will not be properly constructed. The workmen on the building, when they could get work in the fields, left in large numbers. Then it is impossible to do much in the rains. But the roof of the new church is about finished. It is made of large, flat tiles, covered with a kind of concrete. The building will be ready for use soon after the rains. Bro. Stubbin, of Australia, is superintending the work."

The educational problem is the most perplexing question before the Disciples of Christ at this time. Many feel that a great university is needed to adequately meet the demands of this rapidly growing people. Our colleges, when we consider the meager equipment that many of them have, are doing nobly; and they deserve a far more liberal support from the brotherhood for the service they are rendering. But a few years ago it was discovered that the young people from the homes of Disciples were going in large numbers to the state universities. This was cause for great alarm. What was to be done? Many in their haste called these schools "godless"; but still the young men and women were permitted to go. What next? The "Bible Chair," as we have it at Ann Arbor, Charlottesville, Va., and other state institutions or the Divinity School at Eugene, Oregon, has proven to be the most satisfactory solution of the problem. The most recent proposal of this kind is to erect a Disciples' Home at Norman, Oklahoma, the seat of the Territorial University, where a large number of young Disciples are in attendance. They have undertaken to raise \$10,000 capital with which to create a "real home" for students. "A good, tactful, Christian woman of culture will be sought out for the position of matron. The large parlors will be thrown open to the students of the university. The spirit of Christian union and fellowship will be cultivated. Religious prejudices will give way in such an atmosphere. Indifference will change to sympathetic interest." "A small faculty will be organized for the purpose of giving instruction in the Bible." Special attention will be

Three Good Reasons Why The Praise Hymnal Should Be Used in Our Churches.

"I have been deeply interested for many years in the hymnology of our churches, and have at different times examined with some care nearly all the song books of any pretensions that have come from the presses of our own brotherhood. Some of these have been good, a few bad, and many of them indifferent. Desiring new song books for the congregation for which I am now preaching, I made a new examination, and found myself compelled to acknowledge the superiority of THE PRAISE HYMNAL over all its competitors. Among its many points of excellence I note the following:

"**First.** The happy choice of songs, combining most of the old and best-loved hymns of the Church of God, which can never die, with the choicest of the new songs which have sprung into deserved favor during the last years of evangelistic development in our churches. The gleanings in the latter field has been exceedingly judicious, I think.

"**Second.** The beautiful, clear and large print, both of words and notes, makes it a delight to the eyes.

"**Third.** The arrangement of songs and tunes, by which, with few exceptions, each tune has but one hymn written to it. There are so many waste hymns in some of our books, where four or five are on the same page, but scarcely ever more than one used. Then, too, the words are written immediately under the music, which is very gratifying to all singers. The binding is neat, strong, and beautiful. It is a splendid book, worthy of comparison with the best compilations of sacred music of our day.

Kansas City, Mo.

W. F. RICHARDSON.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, \$5.00 per 100 copies. Specimen copies sent on approval.

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40 Bible House, NEW YORK.

P. S.—Our Christmas Music is now ready. Send for List.

(2)

given to those who desire to prepare themselves for greater efficiency in Sunday school work. Young men of character and mental qualifications will be encouraged to enter the ministry, and having completed their academic work in the Territorial University, to continue their Bible course in some of the brotherhood schools.

CHICAGO NOTES.

The wife of Roland A. Nichols, pastor of the Jackson Boulevard church of Christ, after her protracted illness has joined her husband in Chicago and their family are again united. The work of the Jackson Boulevard church continues to prosper.

The West Pullman church has enlarged their facilities by the completion of the basement of their church. Their Sunday school has increased until it is one of the most interesting of all our mission work in the city.

J. W. Allen, pastor of the First church, preached for the Maplewood mission last Sunday evening to a large and interesting audience, this being the first preaching service of this rapidly growing mission.

The quarterly rally of the Chicago Christian Missionary Society will be held in Kimball Hall, Sunday, Nov. 10, at 3 p. m. Marion Stevenson of Irving

Park will deliver the principal address. At this meeting the annual report of the society will be presented. The Chicago Christian Missionary Society has increased its income from \$2,248.91 in 1900 to over \$4,000 in 1901, and purpose to raise twice this amount, or \$8,000 for 1902. The general condition of the city missions of the Church of Christ, considered as a whole, was never in a more promising condition.

E. E. Ferris, missionary to Central Africa, gave a very interesting address before the Ministerial Association in the club room of the Grand Pacific Hotel Monday morning, dealing especially with his own work and experience in the heart of the dark continent. Mr. Ferris is a man of exceptional ability and beautiful spirit, indeed a man with a mission.

The dedication at the Monroe Street church Sunday morning was unique and happy in all its appointments. The pastor, C. C. Morrison, preached the dedicatory sermon. Aided by W. B. Taylor they made an appeal for \$5,000 to meet the unprovided for indebtedness, and to their happy surprise when the amounts were footed up they amounted to \$7,000. A report in detail will appear in next week's Century.

CORRESPONDENCE**CANTON, ILLINOIS.**

Special evangelistic meetings are now in progress at the church in Canton. The pastor, S. H. Zendt, is preaching. Six additions up to date. Many more are looked for. Brother Zendt is preaching some very powerful and instructive sermons.

On Sunday evening, October 20, the Christian Endeavor Society observed "Forefathers' day," and took a missionary offering. As a complement of the "Forefathers' day" program, on Monday evening, October 21, Brother C. C. Redgrave of Ferris, Illinois, delivered his lecture, illustrated with stereopticon pictures, entitled "In the Footsteps of the Pioneers." The lecture was under the auspices of the Endeavor Society, and was free to the public. The society raised the small amount asked by Brother Redgrave—\$13—by canvassing the convention for 10-cent subscriptions. About six hundred people were at the lecture. One must attend the lecture to appreciate it, and it is hoped that the brother will be given a wide hearing by the churches. Brother Redgrave was for twelve years a preacher in the Congregational church and united with our people about four years ago. Much of his time since then has been spent in collecting material for this lecture, and he has a valuable collection of pictures, representing the origin, progress and principles of our people. The pictures—over 100 in number—are exceedingly beautiful, and with Brother Redgrave's able lecture present a powerful exposition of the plea of the Disciples of Christ. Brother Redgrave will make exceedingly low prices to any church desiring the lecture, as he hopes to make it a missionary effort. The Canton church considers the small amount spent one of the best investments ever made. Write Brother Redgrave at Ferris, Ill.

NEBRASKA SECRETARY'S LETTER.

J. E. Wilson is at Elwood. Vernon J. Harrington and wife are in a meeting at Gretna. D. A. Youtzy held a three weeks' meeting at Pleasant Valley church with two added. He is now at Blue Hill. Naponee brethren cooperate with Bloomington for the present, where E. G. Rees ministers. T. A. Hedges is in a meeting at Lawrence. George Lobingier visited the Wymore congregation again on the 28th. They hope to locate Brother Franklin, who was once their pastor. H. A. Lemon is in a meeting at Morrowville, Kansas, with 14 added to the 25th.

Josiah Moody of Beulah, in Polk county, is dead. Brother Pettit was called to preach the funeral sermon.

B. B. Tyler is in a meeting with the North side church at Omaha. Will have closed when this is read. With other members of the state board I had the great pleasure of visiting the meeting one evening.

L. A. Hussong visited Red Cloud on the 20th. R. H. Ingraham may be called to that field.

Z. O. Doward is soliciting funds to aid the struggling church at Grand Island to complete payments on its house.

York church was dedicated on the 28th, with Z. T. Sweeney as master of ceremonies. He lectured on Monday evening following. Brother Chapman will be happy.

H. J. Kennedy has resigned the work at Pawnee City. Will leave in thirty days from date of resignation. He also resigned the office of Superintendent of Christian Endeavor, and the board appointed W. T. Hilton, Omaha, in his stead.

A. D. Finch has three-fourths time at Blair and one-fourth at Kennard. He is at this writing in Iowa holding a meeting.

V. E. Shirley has located at Harvard instead of C. L. Morrison as I reported in a previous letter. I am truly pleased with this arrangement.

A very pleasant installation service was held at East Lincoln church on Wednesday evening, October 23d. The program was fully carried out and was successful in locating Brother Boyd with the congregation. His city address is 2952 Star street.

The work on the basement of the new church house of the First church in Lincoln has commenced.

W. F. Linnt is open for engagement during December as singing evangelist. Address 2924 Dudley street, Lincoln.

Nebraska day is November third. If not possible to observe it then do so during the month of November. November 24th is boys and girls' rally day for America. This is the time for the children's day in the Bible schools for home missions. Bible schools observing this day will be excused from apportionments for state work. Write B. L. Smith, Cincinnati, Ohio, for programs, etc. One-half the proceeds go directly to state missions.

There is a steady increase in the calls for aid in the state. The open doors where we have not yet entered, where we have a number of waiting brethren, the struggling fields where the faithful handful are striving to keep up the Lord's work amidst most discouraging difficulties, besides the cities that know nothing of our plea, all speak in loud tones for a large increase in our offerings to the distinctively state work. This is now the very first work for us. Every preacher and elder should feel that his duty to his congregation and the Lord's work was not done till this matter had received careful and painstaking attention. The Lord is blessing the lit-

tle outlay we are making. Why not give generously and make it possible for him to pour out a much larger blessing? Double the apportionments. Make special offerings in the way of life memberships. Remember the watch word, Three thousand baptisms this missionary year.

Ulysses, Neb. W. A. Baldwin.

MINNESOTA LETTER.

The Minnesota churches are feeling the benefit of our recent great convention at Minneapolis and many of our congregations are now engaged in special evangelistic meetings.

J. K. Shellenberger is in the midst of a good meeting with Brother Sine and the Duluth church.

Simpson Ely is doing the preaching in the evangelistic effort being put forth by H. D. Williams and the church at Mankato. This is a remarkably strong team, and will succeed if hard work and grand preaching will bring success.

Brother Knotts and the Litchfield church are being ably assisted in a

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We make a specialty of Wedding Invitations and Announcements, Folders, Visiting Cards and other polite society stationery. Our work is guaranteed the finest obtainable at any price. Engraved copper plate and 50 Correct Style, Best Wedding Bristol Visiting Cards, postpaid, 90c. Quire fine correspondence paper with any 2 initial monogram embossed in gold or any color, env. to match, postpaid, 60c. -Our new process of printing in imitation of Engraving deceives all but experts, 50 correct form wedding invitations or announcements, 2 sets env., \$2.50. 100 visiting or business cards, postpaid, 25c. Write for any information concerning any commercial or society printing, engraving or embossing. We will save you money. The B. W. KINSEY CO., 358 Denaborn St., Chicago

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PILES TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once, Germ Medical Co., Dept. A, 15, 3d St., Cincinnati, O.

meeting by Brother Luttenberger of Illinois.

Brother Treloar and the church at Austin are planning for a campaign in the near future led by Brother Ely.

Brother Leslie Wolfe is accomplishing a splendid work with the Lewisville church. As a pastor he has few equals among our young preachers.

Brother Sine, the young pastor of the Duluth church, has only been there a few months, but has gained a firm hold on the affections of the people, and many praises are spoken of him.

Brother Divine of Rochester contemplates a visit with relatives in Michigan and Indiana in the near future. He is a hard-working, hustling pastor, and has earned a short rest.

Brother David Overend of Pleasant Grove was taken suddenly and seriously ill at the Minneapolis convention, but is on the road to recovery now. He is a pioneer among Minnesota disciples.

The brotherhood at large and the brethren of Minnesota especially, have recently suffered a great loss in the death of H. G. McCaleb of Marion. Brother McCaleb was one of our most liberal givers and we have few men of stancher faith or more loyal devotion. He leaves a large family of children, all grown, and every one of them Christians. The little church at Marion will sorely feel the loss of this dear, good man.

Brother Waggoner of Illinois is giving a series of missionary addresses at Marion, Pleasant Grove and Rochester. He is thoroughly qualified for doing successful work along this line.

Brother Orin Adams of Cotner University recently visited relatives in Minnesota, attending the national convention.

J. M. Elam.

MICHIGAN NOTES.

E. B. Cross of Three Oaks is located at Paw Paw.

H. H. Halley lectured recently at Millburg, where Frank Beach preaches.

Benj. L. Smith of Cincinnati, will dedicate the new church at Mt. Pleasant, Dec. 1.

Since E. R. Black returned to Buchanan the church has been cleared of \$300 debt on its building.

M. B. Rawson preached recently at Dowagiac. Large houses greeted him both morning and evening.

L. O. Drew closed the meeting at Springfield with 22 additions and a flourishing Y. P. S. C. E. organized.

A. Chrishohn, who preached at Silver Creek during his vacation, has returned to Kimberlin Heights to school.

C. W. Daniels reports the work in good condition at Bangor. They are putting a new roof on their building.

A. R. Farrar has moved from Ferris to Sumner. He will preach at both places. These two places can well work together.

W. L. Jelley, late of Yale, Mich.,

preached recently at Mt. Pleasant. He has since located with the church at Collingwood, Ont.

N. L. Sims of Angola, Ind., has been engaged to preach for the church at Muir. He enters upon the work there Oct. 27. We were glad to meet him at Minneapolis.

J. K. Hester closed the Waldron meeting with 18 additions. He reports this as an excellent field for good aggressive work. He will hold meetings in South Dakota and Minnesota in the near future.

J. J. Finley and J. H. Conlart recently exchanged pulpits.

L. O. Drew and J. C. Meese visited Rapid City recently and arranged for a meeting to start Oct. 29.

Wm. Chapple closed the Hendeson meeting with three additions. The church was built up in every way. Bro. Chapple is now holding a meeting in Indiana.

G. W. Daines of Goblesville, preached recently at Coats Grove. Any church wishing his services as settled pastor would do well to address him at Gobles, Mich.

L. E. Chase will close his work at Wayland, Oct. 27. He goes to attend college at Canton, Mo. He has made many friends in Wayland, who wish him every success for the future.

Prof. G. P. Coler and F. P. Arthur are expected to assist at the dedication of the new chapel at Kalamazoo, Nov. 17. The Second District will hold its convention at Kalamazoo, Nov. 14-18.

L. L. Combs closed the Wayland meeting with 7 additions. Much good was done that is not counted by additions to the church. We wish he might have remained in the state all winter.

UNION CHURCH.

A few weeks ago announcement was made in these columns of the consolidation of the Union and West Side churches. It was also stated at that time that there were those who believed that the work at the People's Institute should be kept up and were not willing to enter into the agreement to combine the two congregations and abandon the work of the Union church. We did not at that time know the number of those of this disposition, but have since learned that from the beginning of the movement to consolidate the churches, many felt that to abandon the work at the Institute, where hundreds of souls had been saved through the preaching of the Gospel, would result in a serious loss to the Disciples in Chicago and especially to the community, and that finally quite a large number of the membership of the Union church, including the chairman of the board, chairman of the deacons, superintendent of the Sunday school, with twenty-nine teachers, president of the Senior Endeavor, superintendent of the

Intermediate Endeavor, chairman of the ushers, choir leader, organist and Sunday school orchestra, remained at the Institute with the determination to continue that work. This being true it would seem that there was not really a consolidation of the two churches, but that a large number of the Union church, believing that the greatest good would result from concentration of effort, united with the Jackson Boulevard church. This left the membership at the Institute weakened, of course, but there remains in it a working element possessed with a determination to carry out the old-time policy of soul saving and with so large a number of the former officials and leaders there was no difficulty in effecting a reorganization and resuming the work. Public sentiment and sympathy and the pastors of the denominational churches in the community favored the continuance of a religious work there. The importance of this enterprise as a great missionary effort in this city has been recognized, and it has seemed to many that to allow it to go down would be unwise. In view of so large a number remaining, giving promise of success, the majority of our ministers in the city who have expressed themselves as favorable to a continuance of the work at the Institute. Certainly no one could oppose an evangelistic effort of this sort. The brotherhood in general and especially the Disciples of Chicago, extend to these brethren who have assumed the responsibility for this great work best wishes and God-speed.

Evidences of vigorous and successful work are not wanting. For the first Sunday the new organization secured the services of Charles Reign Scoville and J. H. O. Smith who preached morning and evening. William Brooks Taylor, Superintendent of City Missions, also assisted in the evening service. The audiences were exceptionally large and there were ten additions to the church, seven of which were confessions. The unanimous opinion of the ministers present was that the results of the day clearly indicated the wisdom of continuing the work in that place. It is entirely self-supporting. The collections for the first day amounted to \$78. Eighty per cent of the church members are regular contributors. A new lease has been taken on the auditorium and the halls of the Institute till May, 1903, which assures permanency to the work. Negotiations are well under way for securing one of the leading preachers of the brotherhood as pastor. The work is particularly strong in the Sunday school which had an attendance of 308 on October 27th. The C. E. Society has an average attendance of over eighty. The activity of this new organization and the determination with which it is possessed are indicative of progress and success. Would that we had more of such enterprises distributed throughout the city.

KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

George A. Miller of Covington is in a good meeting with "home forces."

W. H. Ligon is in a meeting with "home forces" at Bethlehem, Hopkins county.

C. E. French, formerly of this state, is now preaching for the church in New Bedford, Ill.

The church at Hopkinsville, where H. D. Smith preaches, is preparing to build a parsonage.

Z. T. Williams of Columbia recently closed a good meeting at Hiseville, which resulted in 18 confessions.

W. S. Gamboe reports 15 additions in Ashland since Sept. 1st. He is now in a meeting with "home forces."

During the past year the Kentucky C. W. B. M. women raised \$17,261.73. This is certainly a splendid record.

A short meeting at Hilltop, Fleming county, held recently by J. E. Anderson closed with four confessions.

Philip F. King is in a good meeting with "home forces" at Henderson. At last report there had been 6 added.

E. J. Willis is in a meeting with the church in Robards, Henderson county. J. F. Story is the regular minister.

The meeting at Sebree closed with 10 added, 9 by baptism. J. W. Hardy of Nashville assisted the minister, J. W. Ligon.

The church at Middleton has extended a call for half-time to George H. Farley of Pleasureville, which he has accepted.

The meeting at Mt. Byrd, in which J. B. Yager assisted the minister, H. S. Snyder, closed with 52 additions—41 by baptism.

The church at Owensboro has extended a hearty call to R. H. Crossfield for his seventh year. He reports six added recently.

E. L. Powell of Louisville is announced for a meeting in Nicholasville this month, assisting the regular preacher, James Vernon.

Our State S. S. Evangelist, R. M. Hopkins, is in the field again and hard at work. Read carefully his interesting letter in this issue.

The church at Carlisle, where F. M. Tinder is the faithful preacher, is to have a meeting this month, with R. H. Crossfield of Owensboro as evangelist.

W. P. Walden of Lancaster is in the midst of a good meeting with the Grapevine church, Mercer county. R. M. Campbell of Lancaster is the regular preacher.

At last report there had been nearly 40 additions in the meeting at Corbin. T. M. Myers of Asheville, N. C., is doing the preaching. J. J. Cole is the

regular preacher at this point, also at Barbourville.

Thanksgiving day has been set apart as a day for a special offering to our Orphans' Home. Let every congregation and S. S. observe it as such. Your help is needed.

H. C. Runyan of Mt. Olivet has been in a good meeting at Corinth, Robertson county, with seven added the first night. He is now entering his third year as pastor at Mt. Olivet.

There were seven additions the first night of the meeting now in progress at the Central church, Lexington, where the minister, I. J. Spencer, is being assisted by John S. Shouse.

The new church building of the Third church, Louisville, has been completed, and the church is now ready for the fall and winter campaign. D. F. Stafford is the minister.

There were 8 additions to the Clifton church, Louisville, on last Sunday, one at the Central and 3 at the Broadway church. The work in the Falls City is in a very prosperous condition.

B. A. Abbott of Baltimore, who was recently called to Winchester, has not yet accepted. Prof. J. W. McGarvey, Jr., of Richmond, is still supplying for the church until a pastor can be secured.

Dr. M. G. Buckner has begun his work at Harrodsburg under most favorable conditions. We hear good reports from him and his labors on all sides. May God richly bless both church and pastor.

A great number of successful meetings are now in progress in the state, the results of which we hope to announce later. Brethren, we will heartily appreciate news items sent us for this department.

The church in Stamping Ground, Scott county, has extended a call to J. T. Cochran of the College of the Bible for half-time. He has accepted and will begin his work the second Sunday in this month.

The meeting at Salvisa, Mercer county, in which the preaching is being done by the writer, is in progress at this writing, with large congregations present at each service, and nine confessions. We hope for many more.

J. W. Hagin of Stanford writes: "President J. W. McGarvey preached on September 20th and in a beautiful and impressive service ordained four deacons, one elder and the writer. The work here prospers with God's blessing."

J. T. Hawkins of Lexington is assisting the pastor, W. E. Mobley, in a meeting at Elkton, Todd county. Brother M. has been preaching for this congregation for nearly fifty years. This is Brother H.'s fourth meeting with them.

We learn with regret that Charles L. Garrison has declined to reconsider his resignation at Eminence and preached his farewell sermon there on last Sunday preparatory to entering Chicago University for a special

course. The church was loath to give him up.

State S. S. Evangelist Hopkins is spending a month at work in the field of eastern Kentucky under the direction of R. B. Neal, who has labored so long in that field. Their joint labors will no doubt result in much good in every way to the S. S. work in their section of our state.

The second in the series of monthly meetings in the Temple Theater, Louisville, was held on last Sunday night by the First church. The pastor, E. L. Powell, was greeted by a large audience and preached a most excellent sermon. These meetings are growing in interest, and through them many will be reached who never attend a church.

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An old physician, retired from practice, and placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radiant cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, New York.

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BOOKS

"The Man from Glengarry." A tale of the Ottawa, by Ralph Connor. Fleming H. Revell Co. Price, \$1.50.

There is a wide and ever-widening circle of readers to whom a new book from the pen of Ralph Connor is looked forward to with pleasant anticipations. The question which many are asking is will "The Man from Glengarry" touch the high mark of interest reached in "Black Rock" and "The Sky Pilot"? To say that it does is the highest possible praise. While still dealing with pioneer life, our author selects new scenes and new types of character. He takes us into the heart of the backwoods of Canada and introduces us to Scottish Highlanders, French Canadians and native Americans, whose characteristics he depicts with the hand of a master.

In its literary interest the book is somewhat uneven. It starts like a river gushing in full force from a cleft mountain. The opening chapter describes with wonderful realistic power a fight between two rival bands of lumbermen. This chapter is so suggestive of the blood and thunder novel that it may tempt some readers to put the book aside. If they do so they will be the losers, for the story is as varied in its interests as life itself. The only place at which it sags is where doctrinal discussions are lugged in in connection with the revival in the backwoods church. Towards the close the mountain torrent becomes a placid river, flowing through green meadows and fields of waving grain.

But the main interest of the book lies in the striking way in which the struggles of the hardy pioneer with the forces of nature are depicted. There is also a wonderful harmony of tone between the gloom of the primeval forest and the gloomy Celtic nature which the writer knows so well. The religious life of these Scottish Highlanders had in it very little of the sunshine of joy, but in spite of its sternness we are forced to admire its purity, its dignity and its strength. Calvinism put iron into the blood of those people and made them a race of heroes. Ranald, the hero of the tale, is a typical Celt; his turbulent passions, his self-restraint, his development from a boy ruled by impulse to a man strong in all the elements of true manhood, are put upon the canvas with a strong hand. The tragic, the pathetic and the humorous mingle in this story, which is conspicuous for its human interest.

"Culture and Restraint," by Hugh Black. Fleming H. Revell Co. Price,

This is a collection of essays of a very high order. As a form of literature the essay has been out of vogue

for the last few years; fiction having usurped its place. But it belongs to the permanent in literature, and is sure to regain its place when good essayists appear. Hugh Black won his spurs in his book entitled "Friendship," which was favorably received. To be able to write something fresh and attractive upon that hackneyed theme was in itself no small achievement. This volume, while characterized by all the grace of style, philosophic insight and refinement of thought which characterized the former volume, has the added quality of maturity. It shows that the author is coming to himself, or, if you will, coming to his own. The theme of which the book treats is a fascinating one, and gives full play to the gifts which the writer possesses in such a pre-eminent degree. The problem which he faces is that suggested by the opposing ideals of culture and self-denial. "Should a man obey his nature or thwart it; seek self-limitation or self-expansion?" This book is an attempt to do justice to both sides of this problem, "and to find a great reconciling thought which combines both, while at the same time it saves them from the inevitable failure which awaits them when each is taken by itself." It begins by pitting Zion against Greece, the ethical ideal against the esthetic. It then shows how the Christian ideal, in which these two are blended, become corrupted until the medieval conception of sainthood was reached. The Christian solution of the problem is summed up in the words, "It is religion man needs, not culture in itself. So the birthplace of modern civilization is not Athens but Calvary." In its get-up this book shows the perfection of the printer's art. Paper and letter press are of the best, and the dainty covers of green and gold are good to look upon. We give elsewhere extracts from one of its characteristic chapters.

"Mistress Brent," a story of Lord Baltimore's colony in 1638, by Lucy Meacham Thurston. Illustrated by Charles Grunwald. Little, Brown & Co. Boston. Price, \$1.50.

This story deals with the romantic period in colonial history. It takes us back to the founding of Maryland, and shows American society in its formative period. Into these new colonies poured a strange assortment of people—broken-down aristocrats, with their family retainers; adventurers, soldiers of fortune, outlaws, artisans, sturdy yeomen, something of the worst and something of the best of the old world civilizations.

This story describes these times. At its opening it moves slowly, too slowly, perhaps, but as it goes on its pace quickens and its interest deepens. Towards the close it gains cumulative power. It has abundance of incident and portrays the play of passion with a rare gift of analysis. It also



gives a faithful picture of the political and social life of the times. We could hardly call it a great book, but it is unquestionably an interesting one. The chief figure gives the title to the book. Mrs. Brent, who was cousin to Lord Baltimore, the lord-protector, came over from England with a brother and sister, having acquired a gift of land in her own name. Governor Calvert, who was also a cousin, did not take kindly to the idea of her setting up a separate establishment and living alone in that wild country. But she had her way. She was prospering in her handsome manor when attacked by the Indians. The governor came to her rescue, saving her life. It seems that she had had a disappointment in love and that she had come to America to hide her sorrow in solitude. The governor fell in love with her; won by his manly life she consented to marry him, when he took sick and died, leaving her as his executor. How she roused herself from her grief and put in shape the tangled affairs of the colony; how she afterward met her early lover, now a widower, and refused to marry him; how she retired to her manor and lived there quietly, happily and usefully are among the things chronicled in this readable volume.

THE OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo. [If not afflicted, cut this out and send to some suffering one.]

BUSINESS IN CHRISTIANITY AND CHRISTIANITY IN BUSINESS.

A. B. Phillips, Augusta, Ga.

(Continued from last week.)

The founder and president of the largest cotton mill in the state of Georgia examined this work—as he is abundantly capable of doing—then remarked: "No man can foretell what good it will do. Some day it will be another Mutual Life of New York."

About five thousand six hundred of our congregations own their own buildings. We are increasing at the rate of three hundred churches a year. On an average two hundred of these call to us for assistance. Somebody said: "This is organizing too rapidly. It is like the Kentucky pumpkin vine that grew so fast it wore the pumpkin out, dragging it along the ground." But that speaks well for the life of the seed, and is a compliment upon the vigor of the soil. It is well to cry, Halt! Halt! but how can we stop, when the Captain of our salvation is moving on, and the music of the drum beat is heard breaking upon our glad ears. Our marching orders come from another world, and the blood "of the great commission" is in our veins. We are in possession of a secret too good to keep, and that secret is known by five hundred thousand ladies. If religious statistics mean anything, if Dr. Carroll of New York is right, we have been a prolific vine since the morning they planted us in the garden of the Lord. To grow is our style. We seem to have caught the whisper of the old Genesis mandate: Multiply and replenish the earth. All denominations have their troubles. While we sit here vexed and worried about the cage, remember our brethren of the sister churches are more embarrassed still over a lack of birds.

Pardon a personal allusion and I will try to make a matter plain by putting it in the concrete. Recently our enterprising and efficient secretary, G. W. Muckley, came South and induced the Augusta church to take out a Named Loan Fund. A Named Loan Fund when completed is five thousand dollars. It is to be paid in by the individual or church making the subscription, at the rate of five hundred dollars a year, during a period of ten years. This fund earns 4 per cent interest, which cannot be used for current expenses, but must be added to the principal, and so helps build up the fund. Let us see what money will do when thus compounded. In 1852 John C. Neild, a rich bachelor of Buckinghamshire, died, leaving in his will over three million dollars to Queen Victoria. The money remained in the Bank of England and compounded at 5 per cent. When Queen Victoria breathed her last, it was found the three million had increased to about thirty million. This was not the accumulation of a

single life time, because the queen received it in the thirty-second year of her age. If the money had passed into her hands on the morning of her birth that gift alone would have made her the richest woman on this globe. The Augusta Named Loan Fund is now sixteen hundred and fifty dollars. When little Johnny Evans, one of our Sunday school boys with golden hair, gets to be as old as his grandfather, by whose side he sits in church, this fund will be at least thirty thousand dollars. How many organizations will that aid in a single year? The Extension records show that thirty thousand dollars in 1896 assisted forty-seven churches. Because of the personal interest it awakens, we find it easier to raise three hundred dollars annually on a Named Loan Fund than one hundred without it. Already there are ten such funds established, but we ought to have fifty this year of grace, 1901.

Despite our successes an old gentleman was heard to say: "I am opposed to Church Extension." When asked what he would do about it, he replied: "I would give it up." Once a backwoods Southern farmer appeared at the office of a village editor and said to the proprietor: "I thought I would come in and see you about a piece you wrote in your paper. You said an alligator would make a nice pet. Well, me and my wife got an alligator and brought him home; he did nothing but lie around and sleep for the first three months. At last he got hungry and came to his appetite all at once. He ate up our young Jersey calf the first night; the next day he managed to get on the outside of a pair of my new harness; a pickaninnie has been missed ever since he was seen down by the spring one Sunday afternoon; a neighbor's son, that came to see my daughter Lizzy, vanished from the barn lot, just like a candle goes out in the night. The coroner came with a jury to hold an inquest, and they carried on their investigations up in a tree, with the alligator beneath on the ground; at last the limb broke, and they all disappeared, going down in a row." Then shouted the excited editor, looking out of wild eyes, "That's a dangerous monster! Why don't you kill the old thing?" The farmer replied: "We have often thought we would do the same, but it would look like throwing away everything we ever made; you see we've got so much stored away in him." Give Church Extension up! When we think of our small churches that have been blessed by receiving; when we think of our large churches that have been more blessed by giv-

ing; when we think of over three hundred and five thousand dollars in shining gold; when we think of the redeemed, who will go up from those congregations to walk above the stars and sing the new song, we conclude we have too much stored away in him.

The annuity feature will grow in favor, as it becomes better understood. By this plan, a man gives to the society a certain sum of money for which he receives six per cent interest annually during life. This money is non-taxable. At the death of the annuitant it will be placed in the general

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fund, where it will in the future earn 4 per cent. Note carefully the advantages the annuity affords. The donor receives an income during life. He is permitted to see his money doing good while living. He allows the society to become his agent, but for these services pays no commission. He is relieved of the difficulties of managing his property in old age. So far as he is personally concerned, there will be no more repairs, nor salaries, nor taxes; and he is where insurance agents do not come. He fixes the destiny of his money while in full possession of his reasoning powers; so, when he lies down in the quiet of the grave, men in courts will not contest his will, nor sit in legal judgment upon his sanity. Then, the investment is entirely safe. Depend upon it, the Christian Church may always bend, but it will never break. The annuity has often been referred to as a private monument, and so it is. When I come down to die, I had rather sleep beneath the shadow of a monument like that than to have my name recorded along the marble streets, or granite aisles of the City of the Silent. Christians should not seek to build monuments to assure their age that they are dead; rather let them build such monuments as will convince the world that they were once alive, and are living still in their gifts to missions, and the grateful children of other years will plant forget-me-nots upon their graves and keep their memory green.

It is well to know our strength and turn it to good account. It is well to know our weakness and provide for it. The Extension collection comes in September, the month when preachers are returning from their vacation, when those who give largely are in the mountains and at the sea. It is also unfortunate in coming last. It is like the impotent man at Bethesda's pool. Church Extension lifts up its voice and lo! the cry is heard, "When the angel comes to trouble the water, behold, Foreign and Home Missions step down before me."

In this grand work, the time element is most urgent and important. We can buy for hundreds now, what will cost us thousands after the lapse of a decade. Manhattan Island once sold for twenty-four dollars, but that was one hundred and seventy-five years ago. For our brotherhood to aim at half a million dollars by 1905 is a commendable ambition. As the young eagles, in their high mountain home, stretch forth their wings and test their strength, so we, conscious of our growing power, are fast learning to perform deeds worthy of ourselves. Once, it was "our plea," but now it is "our people." Orators may charm us with their gifts of persuasive speech, but great ideas are at their best, when incarnate in the lives of the millions. And now for Church Extension we bespeak a still more triumphant day. Its history is good, but its prophecy is

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better. The Lord set the seal of his approval upon a work "so gloriously begun and happily attained." And may it be like "the acorn lost in the wilderness, warmed by genial suns and refreshed by heaven's distilling dews; it grew at last to be an oak; it defied the tempest, and stood a thousand years."

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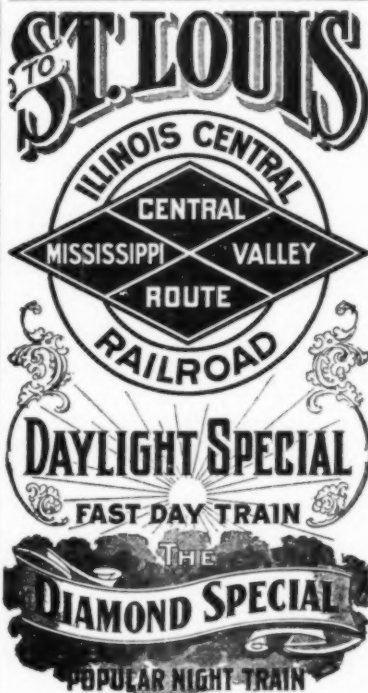
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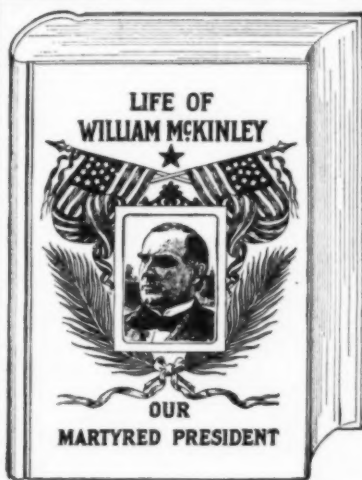
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A Standard Authority because written by BISHOP SAMUEL FALLOWS.

He was the intimate friend of William McKinley during all the years of his eminent career; the Bishop enjoyed his utmost confidence; under these conditions the manuscript had been in course of preparation for several years. It is a literary work of the highest order, accurate, interesting and truthful. It was almost ready for the press when the horrible tragedy came. Nothing remained to do save the necessity of the Bishop's final revisions and writing the last sad and closing chapters.

A Few of the Half-tone Illustrations

William McKinley, Mrs. McKinley, Mrs. McKinley (Mother), Father of William McKinley, Mark Hanna, Members of McKinley's Cabinet, President Roosevelt, Mrs. Roosevelt, President Garfield, President Lincoln, Assassination of President McKinley, Death-bed Scenes of President McKinley, Photograph of Assassin, Capital Building, President McKinley's Residence, Temple of Music, White House, Milburn House, Scenes from McKinley's Early Life, Etc., Etc.



SYNOPSIS OF CONTENTS

The Story of the Assassination. Funeral Procession and Rites. Expressive Tributes from Foreign Lands. Tributes from Eminent Americans. Life of Wm. McKinley. His Last Term in Congress. Governor of Ohio. Financial Troubles. Great Campaign of 1894. Nominated for President. First Presidential Campaign. President of the United States. His Own Story of the Spanish War. Chronological Events of Spanish War. Country Expands and Becomes a World Power. Meets the Crisis in China. Renomination and Re-elected President. Anecdotes and Incidents in his Life. Chronological Record of his Life. Masterpieces from his Pen. Lincoln's Life Described by McKinley. Garfield's Life Described by McKinley.

Theodore Roosevelt.

His Birth, Political History and War Experience. As Assistant Secretary of the Navy, Governor and Vice-President. Marriage and Children. Author—in the Pulpit. Ideas of Honesty. Police Commissioner. Thoughts as a Boy. Qualities as a Rough Rider, etc., etc.

Anarchy

Its Origin, Purposes and Results. Notable Assassinations—Herbert Spencer—Herr Most—Opinions of Eminent Men.

Trial and Condemnation.

The Assassin Leon Czolgosz.

The Nation's Man. Great Speech of Senator J. N. Thurston at the St. Louis Convention 1896, etc.

THE SUBJECT

WM. MCKINLEY

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Recognized experts in the book business estimate the sale of McKinley Biographies during the next six months will exceed 3,000,000 volumes. These astounding figures were had by calculations based upon the sale of over 1,000,000 Biographies of President Garfield. It is an undisputed fact, Biography is of supreme interest to everyone.

THE AUTHOR

Bishop Fallows, before he essayed the present great work, was well prepared for the task, because he had already written, copiously, critically, comprehensively and understandingly of William McKinley and the historical epoch in which he so long played an important part. For forty years American statesmen, measures, politics and history have been as familiar to Bishop Fallows as are his own fingers that handle the pen so deftly, his own mind that produces such lofty thoughts, just judgments and beautiful sentiments. For many years he had personally known William McKinley, had admired, loved and carefully chronicled his splendid achievements, his wise and patriotic utterances. Understanding the motives, principles and lofty aims of our martyred President, familiar with recent American history and fortified with an array of the richest material which he had made peculiarly his own by employing it in the composition of many patriotic and historical works and addresses probably no American was better qualified, nor so matchlessly equipped for this great work as Bishop Samuel Fallows, and none has produced such splendid results—a book that will take its place upon the shelves of public and private libraries as a comprehensive and accurate life of Our Martyred President.

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